

A

Sydney 63.273

GODLY FORME

OF

Household Government,

For the ordering of private Families,
according to the direction of
GODS WORD.

Whereunto is adioyned in a more particular manner,
The severall duties of the Husband towards his wife;
and the Wiues dutie towards her Husband - The Parents
dutie towards their Children; and the Childrens to-
wards their Parents: The Masters dutie towards
his Seruants; and also the Seruants dutie
towards their Masters.

First gathered by R. C. and now newly perused,
amended, and augmented,

By Iohn Dod and Robert Clener.

I I D O R E.

*Thou professest much when thou readest, if thou practisest that which thou
readest.*

B E K N A R D.

*What availeth it thee to reade often in bookes the holy Name of our Saviour, ex-
cept thou studie and endeavour to haue godliness in thy behaviour?*

L O N D O N,

Printed by the Assignes of Thomas Man, and are to be sold by
Iohn Clarke, vnder St. Peters Church in Cornhill, 1639.



GODLY FORME

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Memorandum for Mr. [illegible]

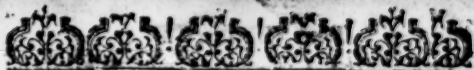
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TO THE RIGHT WOR-
SHIPFUL MASTER ROBERT

Burgaine of Roxall, one of his Maiesties Iu-
stices of peace in the Countie of Warwicke: to
the right worshipfull Master Iohn Diue of
Ridlington Parke, in the Countie of Rutland:
and to the worshipfull Master Edmund
Temple of Temple-hall in the Countie of Lei-
cester, Esquires; as also to their religious and
vertuous wives:

R C. wisheth with heart and minde, grace from
God the Father, by Iesus Christ, and continuance
in the truth of the Gospell, to the
end, and in the end.

Having collected & finished this Treatise ensuing, and devising very carefully with my selfe to whom I might dedicate the same: at length I resolved that none were meetter to undertake the patronage thereof, than some such meet persons, as did already (in some good measure) practise within their severall charges, the severall points and duties contained therein, and so would further prosecute those other necessarie parts, which they have yet in some part pretermitted. Whereupon, calling to minde the holy exercises daily used and exercised in all your houses, I was moved for two causes, to make you all jointly Patrons thereof.

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First, for that I acknowledge my selfe beholden and indebted unto you all diuinely; since my first acquaintance with you; and therefore (lest I should deserue the blame of vnithankfulnesse for benefites receiued) I am bold vnder your Names, to offer to the whole Church of God these my simple collectiōs.

Secondly, for that as you are all ioyned and linked in kindred by reason of marriage: so also you are, and haue bin a long time inseparably knitt in a zealous and sincere profession of Gods word and Religion. And forsomuch as I may not (for many respects) accomplish what good I willingly wold: yet lest I should be thought to spend the remainder, of my yeares in an idle conditiō, or to hide my talent in a napkin; I haue bene nedefull carefull than willing, to labour other wayes to doe what I may to glorifie God, and profit his Church.

Neither will these my labours be viterly vnprofitable, if my purpose therein be rightly conserued with the purpose of my writings. For such Household-ers as pretend to be great Protestants and sound professors of the Gospell, may long enough talke of Discipline, and still complaine of the want of Church-gouernment; but all in vaine, and to no purpose, vnlesse they will begin this most necessary discipline, in reforming their owne houses according to the directiō in this Treatise, and so suffer the holy religion of God to take place among their familie at home, otherwise they shall trauel much, and profit little.

For although there be neuer so good lawes in Cities,

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ties, neuer so pure order in Churches, yet if masters of families doe not practise at home catechising in their houses, and ioyns their helping handes to Magistrates and Ministers, they may intrust (but unjustly as many haue done) complaine that their children and seruants are disordered, and corrupted abroad, when in truth, they were disordered, and are still corrupted and murthered at home. And therefore it cannot be, neither is it to be hoped for, that either the father of his children, or the husband of his wife, or the master of his seruants, should looke for that obedience, that reuerence, that faithfulness, and that dutifulnesse, which they of right ought to haue, and the other in conscience, and of bounden duties are bound to performe, unlesse they doe now at length endeavour to see these orders and duties hereafter mentioned, to be practised within their severall households. For if Parents and Housholders shall performe no further dutie to their children and seruants, than to provide for them, meat, drinke and apparell, and to pay them their wages: then Papists, Atheists, yea Turkes and infidels, doe yeeld this dutie as well as they.

And seeing all men be carefull that their horses and bullockes should haue sufficient fodder and provender, to the end they may haue their labour in lieu and recompence thereof: it doth consequently follow, that therefore a Christian householder ought to haue ouer his children and seruants as much more Christian care, than he hath ouer dumbe and insensible beasts; that so he may receive a singular

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comfort from the daily contemplation of their increase in spirituall graces.

Oh what a sweet and comfortable thing shall this be to the soule and conscience of such an Householder, when he hath bene so diligent and carefull in the training and bringing up of his children and seruants in the obedience and wayes of the Lord, that he may rightly deserue to haue this worthy report and commendation giuen vnto him, from the mouth and penne of the godly: Namely, that he hath a Church in his house: that is, a company of sound and faithfull Christians, such as feare God indeed? as the like report was giuen by the Apostles to those godly house-keepers, Aquila and Priscilla his wife; Rom. 16. 5. 1 Cor. 16. 19. as also to Philemon, Phil. 2.

Therefore all Parents and householders are (in the Lord) to be exhorted, that they would be careful to bring up their children and familie, so as they either (by some good tokens,) may see them to be children of God, and heires of his Covenant, or at the least, they may be comforted in their owne consciences, notwithstanding that their children and seruants (for some cause unknowne to them) doe refuse their counsell and instruction; seeing they to the uttermost of their power and abilitie, haue used all good meanes to bring them up well, and haue rightly offered them to the Lord.

Now if parents and masters haue iust cause to bewaile and lament, when (thru travelling in good education & information) they cannot yet see good effects,

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effects, and godly fruits in their children and servants: how much more cause of griefe may they haue, when they haue used and bestowed no labor at all, (either by themselves, or others for them) to bring them up in the nurture & feare of the Lord? And yet alas, many will be grieved for the one, that will not be anything moued for the other. Wherefore let all parents and masters of families know and learne, that if they will conuey Gods blessings to their posterities, then they must doe and performe the duties belonging therunto. Yea, let them (if they be loth to conuey Gods iudgements to their children) carefully auoyd the meanes vnto it.

And surely as it is a blessed thing in the houre of death, with Simeon, to depart in peace, leauing their Luk 2. 29.
wines, children, and seruants members of Christ, spouses to Christ, children to God, and seruants to the Lord: so in extremitie of death, no one thing will be more grieuous vnto parents and householders, than (the Lord hauing giuen them the charge of so many soules to be furnished to saluation) that their owne tormented consciences shall presse them, in as much as they haue helped their children and seruants forward to their damnation, and so (which is more fearefull) they shall haue them spewing and foming on their faces, continuing our sines in hell, then accusing them for euer to be the murderers of their soules, and cutthroats of their saluation.

Is it any maruell, if householders many times find small obedience, and lesse dutifulnesse and faithfulness at the hands of their children and seruants,

seeing

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seeing they omit and leaue undone the performancē of these so Christian duties towards them herein expressed, and inioyned of the Lord? For so doth God often leaue manifest tokens of his wrath, in punishing disobedience with disobedience.

How can any master of a household, what soeuer he be, looke to haue his familie trusty and faithfull vnto him, and yet he himselfe is faithlesse to God? Doth he maruell, that his children and seruants feare not him, whereas he himselfe feareth not the Lord? Will he maintaine his authoritie ouer those vnder his charge, and he himselfe doth not yeeld obedience vnto the authoritie of God his Creator?

Moreover, it is manifest, that the good man of the house, by planting Gods religion in his familie, shall not a little aduance and set forward his owne private profit and commoditie. For wicked and ungodly seruants, are for the most part loyterers, pickers, and deceitfull: whereas on the other side, godly seruants are iust and faithfull, whom in his absence he may trust to doe such businesse and worke as he willet them to doe.

If masters of families be carefull and desirous (as in conscience they ought) that their wiues, children, and seruants, should reforme themselves, and endeuour to practise such duties as doe appertaine and belong vnto them; then they must likewise be diligent and carefull to reforme themselves; both inwardly and outwardly, in such points and duties as hitherto they haue left undone: otherwise, they may iustly say vnto them: Physician heale your selfe:

Gen. 30. 30. and
39. 5, &c.

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selfe: or, why doe you will vs to doe that which you Luke 4. 13 and
doe not practise your selfe? For as one candle can- 27. 32.
not light another if it selfe be out: euen so a master Rom. 2. 27.
of a household shall not reforme those of his charge,
and inflame them with the loue of God and godli-
nesse, if he himselfe be voyd of the same.

Let euery master of a household therefore say and
performe with Ioshua: I and my familie will serue
the Lord: Ios. 24. 15. And likewise let euery
Christian Ladie, Mistris, and Dame, say with
Hester: I and my maides will doe the like: Hest.
4. 16. And so no doubts, God will powre his blessings
on them and theirs in this life, and eueralsting
happinesse on them in the life to come.

Touching the Booke it selfe, I will not say any
thing to the commendation thereof, but onely this:
That I am assured, that if such duties as are men-
tioned therein, were duly and carefully practised of all
such as are named in it, then (no doubts) vertue and
godly religiō would greatly flourish, to the aduāce-
ment of Gods glory; and also sinne and wickednesse
would then decrease and fall downe, to the utter
subuersion and overthrow of Satthans kingdome.

This Treatise I confesse is not garnished with
eloquence, nor full of great cunning, nor beātified
with flowers of mans wisdom, neither yet doth it
discourse or treat of high or darke things, neither
is it stuffed with subrill questions and arguments,
nor indited with Rhetoricall and eloquent st yle, as
those commonly be, which are propounded and set
forth to the world, rather for boasting and vaine-
glory

THE EPISTLE, &c.

The profit of
this booke.

Good books
are ladders to
climbe vp to
heauen.

glory sake, than for any desire to edifie, and to doe others good: but it is plaine, and without any great gaynesse; yet so full of good, necessary, and wholesome instructions, that whosoener readeth, and marketh it with a right disposed minde, and willing to practise it, without respect to any other things, than God, the reformation of his life, and the salvation of his owne soule, (which is the onely worke which Christians must leuell at) he may reape singular profit thereby.

And undoubtedly, it may well be said, that vnto true Christians, good and holy bookes are as ladders to climbe vp vnto heauen: as sparkes to kindle the heat of the Spirit, when it is quenched, or waxen cold in them; and as props to stay vp their faith, that it may increase.

Praying therefore your Worships, to accept of my dutifull goode will, and to pardon my boldnesse, I cease to adde any further things: beseeching God of his endlesse mercy for Christs sake, to strengthen you still in that good and happie course of his word, and all other good learning: to furnish you all abundantly with all spirituall and heauenly knowledge, as the carefull practising of the same, in the fruits of your most holy and blessed callings, to the advancement of the glory of our God, and to your owne everlasting comfort in Christ Iesus. So be it.

Your Worships in all Christian
dutifullnesse, most willing,

R. C.



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A GODLY FORME OF HOVSHOLD GOVERN. MENT: CAREFULLY TO be practised of all Christian Housholders.



AN Houshold is as it were a little Commonwealth, by the good government whereof, Gods glorie may be aduanced, and the commonwealth which standeth of seuerall families benefited; and all that liue in that familie receiue much comfort and commoditie.

But this gouernment of a Familie is not verie common in the world: for it is not a thing that men can stumble on by chance. By *Wisdom* (saith Salomon) is an house builded, and with vnderstanding it is establisht; & with knowledge shall the chambers thereof be filled with all precious and pleasant riches: that is, shall obtaine all kind of blessings. See also Pro. 28. 2. by which two places it is manifest, that such families as are not ordred by hap hazard, or as it falls, but by wisdom,

The rule of good
government is
wisdom:
Prou. 24. 3. 4.

dis-

A godly Forme

*Not carnall
wisdome.*

discretion, and counsell, doe prosper in inward and outward goods, and endure long. When we speake of wisdome, we doe not meane that this gouernment can be in all points exercised by naturall reason and wisdome: for mans wisdome reacheth but vnto one point, and that the least of that which family-gouernment tendeth vnto.

*But learned out
of the word.*

But the wisdome that we speake of, is not naturall, but fetched from the fountaine of all wisdome, God himselfe: who by his word giueth vnto vs pure light to walke by, not in the Church alone, nor in publike societie of men onely, but euen within the secret of our owne walles, and towards such as be abiding vnder the same rooffe. And if we desire to walke with God as *Enoch* did, we must set vp this light for our selues to liue by at home: *For then we doe no iniquitie, when we walke in his way.* Where no wisdome is ysed in gouerning families, there all goeth to wracke, and there many enormities are to be found, as wofull breaches betweene man and wife, gracelesnesse and vnrhristinesse of children, lewdnesse of seruants, and soule escapes. And where carnall policie ruleth, and not the wisdome which is from aboue, there all that is done, tendeth to the ease, pleasure, and profit of this life, wherein it is fitter for bruit beasts than for men to seeke their felicitie.

Gen. 5. 24.

Psal. 119. 3.

*Wisdome is great
wealth.*

*Without wisdome
whatsoeuer a
man taketh in
hand, turneth to
his own hurt.*

Now that there is a good kind of gouerning of a familie, which they who follow wisely, may be

of Household government.

be said to gouerne well, appeareth out of the first Epistle to *Timothie* 3. verse 4, 5. *One that guideth his house well*, &c. And after: *He that knoweth not to gouerne his owne house*, &c. Whereby it is euident, that there is a way of ordering the family aright, and there is no misgouerning of it.

that the wise and skilfull gouernment of a house is found out by Prudence, defended by Science, and conserued by Experience.

To let downe this good gouernment exactly, is a hard matter. Here onely we will note some things which doe appertaine ynto that gouernment which we speake of. And to doe it more orderly, that it may be the better vnderstood, we must consider, that (as may also be gathered out of that place of *Timothie*) there are two sorts in euery perfect familie:

1. The Gouernours.

2. Those that must be ruled.

And these two sorts haue speciall duties belonging to them, the one towards the other: in the carefull performance whereof, from the one to the other, consisteth the good gouernment of a familie.

The gouernours of a family, be such as haue authoritie in the familie by Gods ordinance, as the father and mother, master and mistresse.

The first sort are such as haue authoritie in the familie, who must vse their authoritie.

To whom as God hath giuen authoritie ouer their children and seruants, so he would haue them to vse it to the wise gouernment of them, not onely for their owne priuate profit, credit, or pleasure, but also for the good of those whom they are to gouerne: for by a wise gouernment

If the gouernour
be charged wth ib
weighty affaires,
he may appoint
one to gouerne his
house, as Aba-
lone and Puti-
phor did.

Gen 24. 2. and
Gen. 39. 4.

A property of
good gou. viii.
ment.

1 T. iii. 3. 7.

uernment, much good commeth to the parties
gouerned. If masters then or parents doe not
gouerne, but let seruants and children doe as
they list, they doe not onely disobey God, and
disaduanrage themselves, but also hurt those
whom they should rule: for when as any haue
such libertie to doe as they list, it maketh them
grow out of order, to the prouoking of Gods
displeasure, and curse against themselves, wher-
as if they had beene held in by the bridle of
Government, they might be brought to walke
so, as the blessing of God might follow them in
their courses.

All government of a familie must be in come-
linesse or decentie, that is, it must be such as is
meet and conuenient both for the gouernour,
and for the persons gouerned. And therefore it
is impossible for a man to vnderstand how to
gouerne the common-wealth, that doth not
know to rule his owne house, or order his owne
person; so that he that knoweth not to gouerne,
deserueth not to reigne.

Lordlinesse is vnmeeet in an household go-
uernment, and yet familiaritie with such as are
vnder gouernment breedeth contempt. Againe,
for the persons gouerned, all in the familie are
not to be gouerned alike.

There is one rule to gouerne the wife by, ano-
ther for children, another for seruants. One rule
for yong ones, another for old folkes.

The government of a Familie tendeth vnto

of Household government.

two things specially: First, Christian holiness. *The marks that*
And secondly, the things of this life. By the families govern-
ment aimed at.
first, God is glorified; by the second, this pre-
sent life is sustained; in such sort; as God seeth
good for vs.

Howsoever, where Humane policie is the
rule of household government; there men offe-
ly haue an eye to the things of this life: yet they
which seeth their *Wisdom* to rule by out of
the Word, shall vnderstand that their govern-
ment must not onely be euill, but goodly also:
that is, they must seeke to haue holiness found
in their habitation; whereby God may be glori-
fied; as well as riches gotten, that they may be
comforted. This hath bene the course of holy
men in former Ages.

Abraham fledde often from place to place, *Gen. 12. 7, 8.*
yet hee built an *Altar* wheresoeuer he became; *13. 18. & 11. 33.*
yes; and trained vp his Familie in the feare of
God. Hee did not seeke excuse in his vnsettled
estate, to let passe the cares of holiness. Holy
Job was not contented onely to worship God *Job 1. 7.*
himselfe alone, but sanctified his Sonnes, that is,
prepared them to worship God with him. *Jacob*
at his returne from *Padan-Aram*, purged his
Familie, and set vp Gods worship there. *Iosuah*
saith; Though others would forsake the Lord, *Iosua. 24. 23.*
yet he and his Familie would cleaue vnto him;
and serue him; *The vertuous Woman openeth her* *Prov. 31. 26, & 28.*
mouth in wisdom, and teacheth mercy vnto her
servants.

Acts 10. & 16.

14, 15.

Eph. 6. 4.

Many of the faithfull, when they themselves beleue in Christ, laboured to bring their families to the faith also. Parents are also commanded to bring vp their children in the instruction and information of the Lord. By all which places it is eident, that religion must be stirring in Christian families, and that good government looketh to bring godly behaviour into families, as well as thrift and good husbandry.

1. Cor. 12. 10.

1. Cor. 12. 11.

1. Cor. 12. 12.

1. Cor. 12. 13.

1. Cor. 12. 14.

1. Cor. 12. 15.

1. Cor. 12. 16.

1. Cor. 12. 17.

1. Cor. 12. 18.

1. Cor. 12. 19.

1. Cor. 12. 20.

1. Cor. 12. 21.

1. Cor. 12. 22.

1. Cor. 12. 23.

1. Cor. 12. 24.

1. Cor. 12. 25.

1. Cor. 12. 26.

1. Cor. 12. 27.

1. Cor. 12. 28.

1. Cor. 12. 29.

1. Cor. 12. 30.

For want of this care, many parents leaue their children faire faces, and foule minds; proper bodies, and deformed soles; full coffers, and empty hearts. For want of this, God may dwell in Churches, if he will, but he hath no abode allowed him in private families. For will God be where he may not rule, but must bee an vnderling, and stand and looks on, when profit and pleasure shall be serued, and aloft? Yet the Spirit of God saith; That God will come and dwell with them that loue him, and keepe his Commandements. Where therefore holinesse is not sought for in families, there God hath no friends, nor lovers, nor walkers with him, how soeuer they will sometimes come vnto him in the Church.

1. Cor. 12. 31.

1. Cor. 12. 32.

1. Cor. 12. 33.

1. Cor. 12. 34.

1. Cor. 12. 35.

1. Cor. 12. 36.

1. Cor. 12. 37.

1. Cor. 12. 38.

1. Cor. 12. 39.

1. Cor. 12. 40.

Besides, the ill success that such walkers haue, who make their houses Temples to Ambition and riches, should teach vs to haue a principall respect to God in Christianity ruling our houses. Many thriue not, but put that which they get into a bottomlesse bag. For God who

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hath none, or the lowest regard in their courses,
and household affaires, with-holdeth his blessings
from them: and then in vaine doe men rise
early, and goe late to bed, and eat the bread of
carefulnesse. Others thrive, but it is a woefull
thrifft, that serueth to harden the heart, and to
bewitch the soule with loue and liking of this
world. For Gods iust iudgement is vpon many
this way ; because they will needs serue their
owne commodity chiefly at home, the Lord gi-
uing them vp to themselves, they neuer serue
him but coldly, and for custome sake at the
Church : and God accepteth no more of their
worship they doe there, than they loue and like
of his government in their houses.

The Gouvernours of families, (as it is in mar-
riage) there be more than one vpon whom the
charge of government lieth, though vnequally,
are, first, the *chiefe Gouvernor*, which is the *Hus-
band*, secondly, a *fellow-helper*, which is the *Wife*.

These both, doe owe duties to their familie,
and duty one to another.

The duties they owe to their familie, both
concerning godlinesse, and the things of this
life, belong either to the Husband especially, or
to the Wife especially. The duties that belong
to the Husband touching holinesse, are such as
either

He must { 1. Performe to them of his familie.
2. Or require of them.

The duties which he must performe to them

B a

are;

*The sorts of Go-
uernments, House-
holders, or
housekeepers,
are persons an-
swerable over
their households
and charge.*

*The duty of the
Husband touch-
ing holinesse,
which hee must
performe to
them.*

A godly Forme

1 To see that they haue the word ordinarily, the want whereof is the greatest plague that can be.

Amos 3. 11.

Esa. 32. 1, 2, 3, 4.

Rom. 10. 14.

Iam. 18, 19, 21.

1 Pet. 2. 2.

Heb. 2. 1.

Ephes. 4. 11, 12.

Iam. 2. 11.

are; first, touching the publike ministerie of the Word, to provide that they may liue vnder an ordinary ministerie of the Word, or else to take order, that alwaies vpon the Sabbath, and at other times when it may bee, they resort to such places where they may haue the word ministred vnto them: for else how shall they be brought into the Sheepfold of God, (from which naturally they goe astray) but by hearing the voyce of the chiefe Shepherd, speaking vnto them by those whom he sendeth? How shall they beleeue, and so bee begotten againe, by the seed of the word, except they heare such as God sendeth, for the begetting of men vnto him? How shall they be reconciled vnto God, but by hearing his messengers, into whose mouthes hee hath put the word of reconciliation? How shall they grow in faith, and increase in grace, but by receiuing with meeknesse the ingrafted word, which is able to saue their soules?

Seeing then the Word preached is the meanes to beget men to a new life, and to nourish them in it: a great duty lieth vpon the Gouvernours of Families, to provide by some meanes that they may haue it. For where the word is not preached, there the Lords Sabbath cannot be hallowed as it ought.

Now the Lord would not onely haue Masters of Families to keepe holy the Sabbath themselues, in all the parts of his worship, publike and priuate: but also that euery one should
in

of Household government.

in his feuerall place and roome, carefully to take order that so many as bee committed to his charge should sanctifie the Lords day, as well as himselfe. Which though it be true in all other commandements; (namely, that whatsoever we are bound to doe our selues, we must be meanes to further others in doing the same, because the loue of God, and of our Neighbour, spreadeth it selfe ouer all the Commandements: and therefore though it be not exprest, it is necessarily vnderstood) yet in the fourth commandemēt, it is so much the more required, because besides the analogie and proportion betweene it and the other Commandements, which doe inforce it, the very words themselues doe binde vs thereunto. For when it is said, *Thou and thy Son, and thy Daughter, thy Man-servant, and thy Maid*: though it speaketh by name onely of resting vpon the Sabbath; yet because the end of that is, that the day might be sanctified, look how many reasons there be, to binde the inferiours to rest, and the superiours to prouide that they doe so indeed; so many are there to compell them to sanctifie the day in their owne persons, and in so many as belong vnto them.

Therefore, when first of all it is generally said in this fourth Commandement, *Remember the Sabbath day, that thou keepe it holy*; And afterwards, *The seventh day is the Sabbath of the Lord thy God*; that is, which must be dedicated vnto his seruice: & in the end you must therefore rest,

*All superiours
ought to be care-
full that their in-
feriours do keepe
both that day, as
well as them-
selues.*

Ex. 20. 10.

A godly Forme

that you might serue him in it as hee requireth : and then nameth the seuerall parties that should rest : His meaning is to declare the right end of their resting ; and so speaking by name to the **Gouernours**, saith ; *Thou and thy sonne, and thy daughter, thy man seruant, and thy maid, the stranger that is within thy gates ;* to shew vnto them, that it is not sufficient for them to looke that they vnder their gouernment should rest, vnlesse they sanctifie the day of rest also; which they must be so much carefull of, by how much the sanctification of the day is greater than the ceasing to worke vpon it, as the end whereunto this is but referred : and therefore if it be a sinne in them at any time, not to haue a sufficient regard vnto them that they doe not worke, then it must needs bee a great sinne, if that through their negligence they do not sanctifie and keepe holy the day of rest.

*They ought not
to leaue it to
their discretion
as a thing indis-
ferent: but to
compell them
thereto.*

So that here the Lord God requireth, that in all places, there should bee such good lawes publicly in the Common-wealth, and privately in mens houses established, and diligently executed, as thereby not onely the rulers, but also all in subiection, should bee compelled to sanctifie the Lords day, and that they should be sure they doe it indeed. And as hee must not leaue it indifferent to them, to chuse whether they will worke or rest, and so thinke it sufficient that they do not lay any worke vpon them ; So is it not enough that they hinder them not from
seruing

of Household government.

seruing God vpon that day, vnlesse they procure all the meanes vnto them, whereby God might be worshipped of them, and see that they worship God in them, as well as themselves. Therefore, the Masters of families must provide, as much as lieth in them, that the Word be publickely preached where they dwell: not for themselves alone, but for their children and seruants sake, that they might keepe holy the day together with them: and they must not onely come themselves to the place of common prayer, and diuine seruice, but bring these also with them, and spend the rest of the day in all private godly exercises themselves, and cause others to doe so also.

And here, lest this might seeme too heauie vnto vs, and that it might not bee grieuous to take so great a charge vpon vs, we must remember, that as we haue great helpe by our inferiours in many things, so the Lord would haue vs to helpe them in the chiefe and principall; and as hee hath made them our seruants, so wee should make them his seruants; and when they haue serued vs six dayes, wee might cause them to serue him vpon the seuenth: And as the Lord hath preferred vs aboue them with their seruice, so he would humble vs with this charge and care ouer them, or rather exalt vs, in that he would haue vs to be, as it were the ouerscers of his worke: and not onely serue him our selues, but also see his seruice done by others commie-

ted to our charge; which if ye doe not, wherein shall the Christian Gouvernours of House-holdes differ from the Infidels and Heathen? and what greater thing shall we do for our Seruants than they? Nay, what shall we doe more for them than for the bruite beasts and cattell that worke vnder vs? to whom we giue rest and ease from labour vpon the Sabbath: if we cause them not to *Sanctifie the day of Rest*; in which they shall differ from all other, not only Beasts, but Men.

Deut. 10. 10.
So haue the Seruants of God done in times past, in their severall families.

And this is the meaning of that Law, which Moses gaue to the Israelites, Commanding them to write the word of God vpon the Posts of their houses, and vpon their Gates. Whereby all vnder gouernment were taught, what should bee required of them so long as they liued in those houses; namely, to serue God; and all Gouvernours were taught, what specially to looke after in all them that went in and out of their gates, and liued vnder the rooſe of their houses, euen to serue the Lord in all parts of his worship, for which end hee hath giuen them such authority ouer them. According to which Commandement, the worthy Captaine of Gods people *Iehoshua*, made this protestation before all the Elders of Israel a little before his death, exhorting them to doe the like: *I and mine house will serue the Lord*: promising not onely for himselfe, but for all his, which though it was too hard to do, yet becauſe he knew how many

Ios. 24. 15.

of Household government.

many meanes the Lord had giuen him to bring it to passe, which also God would blesse (as all godly exhortations, admonitions, and chastisements, whereby if they did not profit, hee had authority to thrust them out of his house, and to rid himselfe of them all, which he was purposed to put in practice,) therefore he was bold thus to speake of himselfe, thereby shewing what all men should propound to themselues, and may attaine vnto. The like whereof *Dauid* speaketh of himselfe, in that worthy Psalmc, 101. which is left as a patterne for all Christian Gouvernours to rule by: wherein he sheweth, how he would rule not onely himselfe, but his household, nay, the whole kingdom, by hauing an eye to them that were good, to reward them, and to them that were bad, to punish them: that so not onely himselfe, but all his, might serue the Lord. After the same manner in the time of the Captiuitie, when the noble Queene *Hester* willed all the dispersed Jewes to keepe holy three dayes together in fasting and prayer, that so they might intreat the Lord to deliuer them from that sinall destruction and vtter ruine, which *Haman* the cursed Amalekite, and sworne enemy of Gods people, had determined to bring vpon them speedily, she said, *That she and her maids would do the like*, Hest. 4. 16. Whereby no doubt, shee insinuated vnto them, that in euery household, her meaning was, that it should bee thorowly kept on all

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all sides, not onely of the rulers, and some few, but of all others, euen vnto the maide seruants.

Now, the Sabbath, and the day of Fast, are both of one nature, as the word doth sufficiently beare witnesse. Therefore if this hath bene the practice of the Church vpon that day to fast; and not the chiefe alone, but their families also: then must wee needs bee perswaded, that vpon the Lords day, wee ought our selues, and our households to serue the Lord, and to say with *Ioshua, I and mine house will serue the Lord:* and with *Hester, I and my seruants will doe the like.*

And how could that haue bene verified of the religious Captaine *Cornelius*, which is written of him, *That hee was a deuout man, and one that feared God with all his household?* vnlesse he had not onely frequented the common assemblies vpon the Sabbath dayes, but had also acquainted his seruants therewith? Therefore as the Lord himselfe speaketh of *Abraham*, who is the father of all belceuers, *I know that hee will command his sonnes, and his household after him: that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring vpon Abraham, that hee hath spoken vnto him:* So it must bee practised of all them what will be the children of this faithfull *Abraham*, and enjoy the same promise that hee and his posterity did, euen that they cause their children

ACTES. I.

GEN. I. 22.

of Household government.

dren and their seruants, to keepe holy the Sabbath, wherein consisteth the true worship of the Lord, that so they might walke in that way which hath the promises of this life, and the life to come.

So then it may most euidently appeare, both by the words of the Commandement, and by the practice of the best men in the old and new Testament, that this duty is laid vpon all householders, diligently to ouersee the wayes of their families, that they serue God, as in all other duties, so especially in sanctifying the Sabbath, as they will answer to the contrary at their perill, to him that hath put them in authority, and as they will giue an account for their soules, which otherwise might perish through their default.

Which though it bee so strictly required of all men, and vnder so great a paine laid vpon them, yet it is so generally neglected of the greatest part, that we may rather complaine of it iustly with griefe, than haue any hope of the speedie reformation of it. For besides that, a great many haue no care to sanctifie the day themselves, and therefore cannot with any conscience require it of their seruants and children, but either set them to worke, or play, and to doe any thing vpon that day, sauing that which they should, and doe encourage them thereunto by their owne example and words: there be others also, who though they seeme to haue
some

*But in our time,
it is for the most
part, a bully and
a lie.*

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some care to keepe holy the day themselves, (and haue indeed) yet either through ignorance, or negligence, doe not once looke to their household, whether they come to Church or no, and sit there attentiuely, and continue there with profit to the ending, nor how they spend the rest of the day: but being demanded where their seruants were, how chance they came not to Church, &c. they answer securely, (and as they thinke sufficiently) as though it were a thing meereley impertinent vnto them, that they cannot tell, they doe not hinder them from the Church, they may come if they will, they are of age to looke to themselves, and are past boyes now, and I cannot tell what, &c.

But they must consider, besides that which hath beene already spoken concerning this matter, that they doe too foolishly and grossly imagine to stop (as it were) the mouth of the Lord, with that simple answer in his businesse, which they will not receiue at their seruants hands in their owne. For in the six dayes, when their seruants are in their own businesse, they will not let them come and goe at their owne pleasure, and content themselves with a bare imagination that they be at their worke, but will be sure of it, and therefore set them to it, looke vpon them in the doing of it, and call them to an account for it, which if it bee well done in themselves, because they know otherwise they will be negligent, how must it not then needs bee a

great

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great vnkindnesse and vnthankfulnesse in them vnto God, that vpon this day (which is but one among seuen) his seruice should bee so slenderly looked vnto, that there is no such diligence vsed towards their seruants, that they might performe it?

And how must it not needs bee a great iniurie to their seruants, (who are naturally and for the most part more negligent and carelesse in Gods seruice, by reason of their corruption, than they can be in the seruice of men) to bee deprived of that benefit of their Gouvernours (which is the chiefeft, and for which cause especially they are committed to their government) namely, to bee furthered by them in the seruice of God : but vse them more like beasts than men, euen that they might bee seruiceable vnto them, and then care not whether they serue God or the deuill?

We know that seruants looke to bee preferred by their masters, (and so there is good reason, when they haue serued them faithfully) but what kinde of reward is this, when hauing bestowed some earthly benefit vpon them, by hauing no care to make them serue the Lord, and sanctifie the Sabbaths, they doe in the end not onely make them lose the euerlasting reward but reserue them to eternall destruction?

Moreover, there are a company of idle Ser- *Especially in*
uing-men, who in spending their time all the *great busi-*
ness

A godly Ferme

*hoids, where
there are many
servants.*

six dayes hauing almost nothing therein to dōe, are seldome looked vnto vpon the seuenth day, but permitted to bestow it as vainly as the other: and as they neuer almost doe any good dayes worke to their masters, so much lesse doe they spend any Sabbath in the Lords seruice; but they especially are left to goe and come at their will.

Others that haue any office of great charge and attendance (as the Cookes, Butlers, and such like, in great houses) seldome or neuer come to the Church, and that but by peeces, either when halfe is done, or else they are ready to depart before halfe bee ended, and so both hinder the Lord from that seruicé which he should haue by them, and themselues from that blessing which they should inherit that way: and both cause the name of God to be ill spoken of, and pull vpon themselues and their masters that curse which belongeth to the continuall polluting of the Sabbath.

And how can they looke that that seruice, and that meat and drinke should doe them good, which is thus prepared, and bought (as it were) with the continuall danger of the soules of their seruants, besides the dishonour of the name of God?

When *Dauid* had inconsiderately desired to drinke of the water of *Bethleem*, three mighty men brake into the host of the Philistins, and drew water, and brought it to him: but hee would

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would not drinke thereof, but powred it for an offering vnto the Lord, and said : *Oh Lord, be it farre from mee that I should doe this; is not this the blond of the men that went in iopardy of their liues?* How much lesse then ought men to eat and drinke of that, for which their seruants doe venter the liues of their soules? And besides, if we iustly find fault with them, who doe neuer or seldome preach to the people committed to their charge, and so cause their soules to starue and die eternally : how can they be blamelesse, who seldome or neuer bring their seruants to the preaching of the Word? And must they not needs bee culpable of the same iudgement before God, seeing it is all one with the seruants, whether they liue in the place, where the word of God is not preached at all, or if it be, yet they come not vnto it?

But whereas men are ready to object, that in a great family, many must needs be absent.

Objection.

We grant it to be true in some part, that is, at some time, and vpon some occasion : but so ordinarily and so continually (as they themselves in their own consciences are aptiu to, who make this question) wee know no necessity that can excuse that. Nay, we are sure that the Lord hath laid no such calling vpon any man, that should keep him in a continuall breach of the Sabbath, and therefore both master and seruant may suspect, that he is in such a calling as is not agreeable to Gods word, or that hee useth it not aright,

Answer.

right,

right, when it maketh him, if not wholly, yet for the most part, to neglect the seruice of God vpon the Sabbath day.

And wee know (where there is great care to serue and please God by prayer,) the Lord will giue to them such wisdom, that they shall be able to redeeme, if not the whole, yet at least a great part of the day, which otherwise will be mispent: namely, by letting passe many needlesse things, by preparing so much before as conueniently may bee, by rising so much the more early in the morning, and by the interchangeable helpe of our seruants: especially, when they will for these causes bee contented with so much the lesse, though not in quantitie, (for the reliefe of others) yet with lesse exquisite and curious dressing, which especially taketh vp the time: and so we are sure, and they that will trie it in the feare of God, and with a care to serue him, and in a loue to the soules of their brethren, shall finde it to be true by experience, that many might keep holy the Sabbath, which now doe it not at all: others might keepe it, more than they doe. Which if yee it be thought vnpossible (because we go not about to practise it) let vs but obserue that which wee shall see done in the house, when the seruant is very desirous to goe to a Faire, and the master is as willing to let him goe: you would wonder to see how things shall be dispatched vp suddenly, and in good order, they shall be absent many houres, and

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and yet not greatly missed : if any thing bee otherwise than is usuall, it is borne with, because it is a day of prouision for themselves, and that day is not euery day. So then, if the Masters were perswaded of the Lords day as they ought to be, euen that it is the time of making prouision for the soule; and were as carefull for the soules of their seruants, as they are for their bodies, and did esteeme it more for their worship and credit that their seruants were religious, than that they were costly and well set out in apparel; they would bee better contented to spare them, during the time of that market, where they may buy without money all the graces of Gods Spirit, and the riches of the kingdome of heauen: whereby they should not onely saue their owne soules, but be made more fit to doe duties to their Masters of conscience.

Therefore (to end this point) it is the duty of *The Governours of families should take order that their whole household might come to the Church together.* all household Gouvernors, to cause the whole familie to be in a readinesse to attend vpon them too and fro the Church, and that it be not left at euery mans discretion to come when he will; but that they should goe together. And indeed, this hath been the orderly comming of Gods people in times past to the place of his worship, that they haue not come scattered and alone, but many together, and by companies; whereof the holy Prophet speaketh; *When I remembred these things, I powred out my very heart, because I had gone with the multitude, and led them*

C

into

A godly Forme

into the house of God, with the voice of singing and praises, as a multitude that keepeth a feast. In which place, the man of God complaining, that hee was banished from the holy Assemblies, (saith) that his griefe was increased, by remembering his former estate, when he vsed to go with a great company to the the Temple, euen as to a feast: whereby he declareth what was the manner of their going; euen as men goe to a market, or to a feast, not only with ioy, but also by companies; and so many of one house as goe, will go together: So they did not onely go to the house of God cheerfully, but many of them together, euen as to the market and feast of their soules. By which practice of theirs, as the doing of many is condemned; so it appeareth that the men of our time are led by another spirit than they were, and are otherwise perswaded of the worship and place they go vnto. For all the people, nay, the seuerall houtholds, come not together but scattered, and one dropping after another in a confused manner.

First comes the man, then a quarter of an houre after, his wife; and after her, wee cannot tell how long, especially the maid-seruants, who must needs be as long after her, as the men-seruant are after him. Whereby it commeth to passe, that either half the seruice of God is done before all be met: or else if the Minister tarry till there bee a sufficient congregation, the first comers may bee weary, and sometimes cold
with

of Household government.

with tarrying, before the other shall be warmed in their seats.

Now, if it be demanded of the Masters, why they alone make such haste, and leaue al the rest behind them; and they answer truly, because the time is come, wherein vsually publike prayer beginneth: can they be perswaded that it is time for themselves to come (as it is indeed) and yet no time for the rest to come with them? Hath the Master no longer time to tarry, and haue his seruants time to tarry so long after him? As though there were one law for him, and another for them: or rather, that the same law of the Sabbath, which moueth him of conscience to doe that which he doth, did not as forcibly binde them all as himselfe: nay, did not binde him to looke to them, that they should keep holily the day as well as himselfe, which if he grant to be true, and yet is not able to bring it to passe, (where the Lord hath giuen him so great authoritie for his owne sake) partly through the forwardnesse of his wife, and partly through the obstinacy of the rest in his familie: his case is to be pittied, and he is rather to be gouerned, than to gouerne: and he might doe well to *ser vp one of 1 cor. 6. 4.* *them in his stead*: seeing he doth suffer himselfe wilfully so to be abused, and is contented to be ouer-ruled by them in the chiefest thing.

Therefore that hee might bring this matter happily to passe, as he must goe before them by his owne example, and be readie betimes, euen

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first of all, so he must earnestly call vpon them for this duty, and exhort them vnto it ; and the slower that they are, and the more they draw backe, the more forward must he be, and by his practice and words draw them forwards also. For this is that readinesse which *Dauid* obserued in the people of his time ; *I reioyced when they said vnto me, we will goe into the house of the Lord ; or, Let vs goe to the house of the Lord,* (for they are words of exhorting, and encouraging one another thereunto,) euen as the Prophet *Esay* also foretelleth, that this shall be the zeale of Gods people in the time of the Gospell, that they shall goe together to serue God, and therefore call vpon one another for the same purpose, saying, *It shall be in the last dayes, that the mountaine of the house of the Lord shall be prepared in the top of the mountaines, and shall be exalted above the hills, and all nations shall flow vnto it, and many people shall goe, and say, Come, and let vs goe vnto the mountaine of the Lord, to the house of the God of Iacob.*

And truly this want of zeale in vs to Gods worship, and loue to the saluation of our brethren, (bewraying it selfe in the neglect of this duty of calling one vpon another) is the cause of this slownesse. For the husband going first out of the doores, saith to the wife, *Make haste, and come as soone as you can : the comming at her leisure,* giues the same charge to her seruants, *Dispatch, and tarry not long behind ; but here is*

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no saying, *Come, let vs goe, Let vs goe together;* and if it be once said, it is not pursued, that it might be performed.

In going to market, and to a feast, what earnest calling will there be vpon one another: and it would seeme strange to behold the household goe diuided: and it were a thing that would much be marked, and euery one that knew vs, and whither wee were going, it should bee the first question they would ask vs, *How chanceth this, that you come alone?* Where is your husband, your wife, or your children? Why come you not together? So no doubt, the disperied and broken comming of households to the Church, is a thing greatly obserued of the Lord God, and of his Angels; *which are present at their assemblies:* and it is that which grieueth the rest of the Church, and as soone as they see one come in alone, they are ready with griefe to aske, *Where are the rest?* What meaneth this party to come alone? Therefore let all Gouvernours be perswaded, that it is their bounden duty thus to looke to their families, and to be sure that they sanctifie the Lords day as well as themselves: and that they not onely thus bring them to the publike Ministry, but also looke vnto them that they spend the rest of the day in holy exercises, so much as may be, examining them in that which they haue heard, and causing them to conferre about it themselves; and to appoint some to reade the Scripture vnto them, and all of them

A godly Forme

to sing Psalmes: and generally, whatsoeuer they haue scene before, that then ought to doe themselves, to call vpon their seruants for the same, and to take such order, that they bee sure they doe it: and let them be sorry that they haue neglected this duty so long heretofore, and thereby haue charged so many sinnes of their household vpon themselves: and now at the last in Gods holy feare, let them begin to put this in practice, lest they doe further prouoke the most patient Lord to their endlesse destruction. And though it be a thing so rare in the world as it is, and men altogether so vnacquainted with it, as they be, nay, so lothsome and tedious to flesh and blood, that they are afraid once to begin with it: yet let the bare commandement of God preuaile more with vs to take it in hand, and to continue in it, than all that can bee said or thought against it, should weigh with vs, either to keepe vs from it at the first, or after wards cause vs to giue it over.

*The want of this
care in household,
is the cause of
much wicked-
nesse, rebellion,
and disorder in
ghew families.*

And, that all men might doe it, so much the rather, let them be assured that the want of this especially, is the cause of so many wicked and rebellious children, vntrusty and disobedient seruants, nay, vnfaithfull and vnkinde wiues, euery where: even for that their husbands, their fathers, and their masters doe not call vpon them to serue God, and see them sanctifie the Sabbath. It is a common and iust complaint in all places, in the mouth of euery man, that seruants and children will not be ruled; that they cannot

of Household government.

tell where to find a good seruant, they know not whom to trust, but they see not the greatest cause of it to be in themselves, and so goe not about to remedie it. For whiles they labour not to make their children the sonnes and daughters of God by adoption; and to bring their seruants within the household of God, that they might bee his seruants by grace, and to make their wiues the chaste spouses of Iesus Christ, and so all of them to serue him: the Lord iustly punisheth them, making *wiues, children, seruants,* and al disobedient vnto them. For how can they doe duties vnto men, if they haue not learned to doe duties vnto God, and so of conscience for Gods sake, to doe duties vnto men? Nay, must not the Lord needs punish them with disobedience against themselves, that by their owne experience they may know how grievous the neglect of his seruice is vnto himselfe, when hee iustly measureth out vnto them with the same measure, that they haue mete vnto him before?

And whereas men are readie to imagine, and wee know it is that which many doe object against this, that to deale so straightly with their household, were the next way to ridde themselves of all good seruants; and that then they might soone be master and man themselves.

They must againe, on the contrary vnderstand, that it is a great wickednesse in them, once to thinke that the Lord should require that of them, which would necessarily drue them to

Object.

Answer.

A godly Forme

1 Tim. 4. 8.

Mat. 6. 23.

Gen. 18. 19.

such inconuenience: Nay rather, they must bee assuredly perswaded, That godlinesse hath the promises of this life, as well as of the life to come: and that if we first seeke the kingdom of God, and his righteousness, in our selues and others, all needfull things shall be east vnto vs. Euen as it is said of Abraham; I know that hee will command his sons, and his household after him, that they keep the way of the Lord, to doe righteousness and iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him. So that thus to doe, is the very high way, not to keepe vs from, but to bring vs vnto the fruition of all Gods promises, if we giue credit vnto him, who as he onely makerh them in the beginning of meere mercy, so must hee onely accomplish them in the end by his constant veritie and truth. We confesse indeed, if hee bee an ill seruant, this is the readiest way to be rid of him, whose roome is better than his company: for hee thinketh himselfe to be in a prison, nay, in hell all the while: but in the end he shall perceiue that he is gone from the way of heauen vnto hell, if the Lord be not more mercifull vnto him. And why should we be loth to depart from the seruice of them that haue no care to serue God? or can we looke that they should doe any faithfull seruice vnto vs, that are so vnfaithfull in the seruice of God?

To haue such
good order in

But as concerning the rest, if any bee religious, this is the best meane to retaine and keepe them:

of Household gouernment.

them: if they be but indifferent, this may winne
them: if they be falling away, this may recover
them. For what shall we thinke of all the godly
Fathers in times past, that when they vowed di-
ligently to looke to their households, that they
should serue God with them, and did constant-
ly performe it, that then they had no seruants at
all? Was so great a man as *Ioshua* without ser-
uants, when he promised before so many witnes-
ses, that he and his house should serue the Lord?
Was *Dauid* left alone, and constrained to do all
himself, when as being a mighty King, he bound
himselfe ynto it by that song which hee made
for the same purpose, wherein he saith, *Mine eyes* Psal. 101. 6;
*shall be vnto the faithfull of the Land, that they
may dwell with me: hee that walketh in a perfect
way, he shall serue me: there shall no deceitfull per-
son dwell in mine house: he that telleth lies shall not
remaine in my sight? Had not Abraham a great* Gen. 14. 24.
*household when hee was able on a sudden to carry
forth with him, of them that were borne & brought
up in his house, three hundred & eightene men in
armour to rescue his brother Lot? Of whom not-
withstanding it is said, that hee would teach his
children the way of the Lord: as it appeareth he
did indeed, when by his only perswasion at the
word of God, all the males were contented to be* Chap. 17. 12.
*circumcised, and to receiue that Sacrament vn-
knowne before, and painefull, and also igno-
minious to the flesh, if they had looked onely
to the outward signe. And must not that wor-
thy*

thy Captaine of an hundred Italian souldiers, needs haue a greater familie than many of these that cauilt at this doctrine? of whom the spirit of truth reporteth, *That hee feared God, and all his household.*

Mat. 10. 2.

Obiect.

What shall we thinke of all these men? Shall we ignorantly presume to the further deceiuing of our selues, and hardening vs in this sinne, that the times were then better, and good seruants then more plentifull? Or must wee needs confesse, as the truth is indeed, that these men vsed more meanes to make their seruants the seruants of God, than men doe now adaies, and that so the blessing of God was greater vpon them? And is it not set downe in writing for our learning, to shew vs what is that which we might looke for at Gods hands, if wee would walke in the same way that they did, seeing there is no respect of persons, times, or places with him?

Answer.

Secondly, hee must set an order in his house for the seruice of God; to wit, that morning and euening, before meales, and after meales, prayers and thanks may be offered vnto God, and so hee acknowledged to bee the authour, not onely of all spirituall graces that belong to a better life, but also of all temporal blessings that belong to this life. For seeing that it is Gods good hand ouer vs, that doth defend vs and all our familie in the night from outward dangers, and giueth vs freedome from feares and terrors,
and

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and from Satans rage, and also giueth vs rest
and comfortable sleepe, for the refreshing of our
fraile bodies, is it not meet wee should beg
it at his hand by prayer, before wee prepare our
selues to rest, and praise him for it when wee
rise from it? Againe, seeing that euery day we
are subiect to innumerable dangers, which wee
know not of, and both wisdomie and strength
to follow good and honest callings, and also the
blessing vpon our labours to make vs prosper
by them, are from God alone: should wee not
begin the day with feare vnto God, for his gra-
cious protection, and for his mercifull blessing
of vs? And seeing meats and drinks are sanctifi- 1 Tim. 4. 5.
ed vnto vs on Gods part by the word, and ours
by prayer: doubtlesse though God hath by his
word sanctified them, they are vnholly vnto vs,
when we doe not for our part sanctifie them by
faithfull prayer and thanksgiuing. And this was
Dauids practice, Psa. 55. 1: *Euening and morning,*
and at noone tide wil I pray & make a noyse, and he
will heare my voice. If any say, it is sufficient for
the Gouvernour to charge euery one in his fami-
lie to doe it priuately by himselfe: so might the
Prince say, it is enough to doe as *Darius* did, to Dan. 6. 10.
charge euery one in all his dominions to wor-
ship no God, but *Daniels* God. Yet godly Prin-
ces thought it their duty to set vp the worship
of God in their dominions, and to take order
that God might be worshipped publikely and
joyntly of all in their land. So did *Iob*, for his Iob 1. 5, 6.
house-

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household, not onely bid his children pray to God by themselves, but he appointed set times of praying together, and sacrificing, and commanded his children to come prepared thereunto. Againe, if the Master lay the matter vpon the consciences of such as be of his family, then if they be negligent, God shall haue no honour and worship in that family.

Gen. 12. 7, 8. &
13. 8. & 21. 33.
& 22. 9.

But we reade of *Abraham*, that wheresoeuer he became, he built an Altar to God, where God should be worshipped ioynly in his familie. If God should measure out his goodnesse to thee, as thou measurest honour and glory to him, in what a case wert thou? He doth giue a charge to his Angels to keepe thee, hee commandeth the earth to allow thee meat for thy sustenance; and his Commandement is an effectuall word, that maketh them to doe the thing that he chargeth them withall. Wilt thou now onely bid thy seru-
uant or sonne to serue and honour God, and not see that hee doe it, and helpe him in it? Then thou doest not measure out vnto God, as thou wouldest haue him measure to thee.

This duty then belongeth to a Christian head of a family, to worship God with all his family, and to take order that when hee shall be absent vpon necessary occasions, it may bee done reuerently, and onely by some one in his family, that by reason of wit and age may bee meet for it. The neglect of this duty, letteth into families many grieuous enormities, and outward mis-
eries,

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fies, while God in his iustice refuseth to blesse such, as by their carelesnesse in seruing of him do shew, that they take not him to be the author of all wellfare to soule or body, but think to doe well enough without him, or else thinke to haue their turnes serued without requesting.

The third duty, which the chiefe Gouvernour must performe to all in his familie, is private instruction, and dealing with them in matters of religion, for the building of them vp in true faith, and for the inuring and bringing of them to a conscience towards God, that they may not onely know and professe religion, but also seele and shew the power of religion in their liues. This duty hath these specials belonging to it: First, a familiar and plaine opening vnto them the principles of religion, after the manner of a Catechisme. This duty the holy Ghost layeth vpon parents, Eph. 6. 1. *Traine them up in doctrine and holy precepts, drawne out of the word.* The like was commanded to parents in the old law; *Let these words which I command thee this day, be in thine heart, and whet them vpon thy children, and speak of them when thou sittest in thy house, when thou walkest in the way, when thou liest downe, and when thou risest vp, &c.* So that it is not enough to bring thy children to be catechized at the Church, but thou must labour with them at home after a more plaine and easier manner of instruction, that so they may the better profit by the publike teaching. Looke Pro-
uerbs

uerbs 22.6. Thou euen by breeding thy children hast helped them into corruption, and a damnable estate: how oughtest thou then by all holy care and paines taken with them, in teaching them the knowledge of God in Christ, to helpe them out of it, that they may not be fire-brands of hell? And for seruants, seeing they spend their strength, and weary out their bodies, and bestow their dayes and yeares in seeking thy profit and ease: oughtest not thou then to seeke the saluation of their soules? *Salomon* saith, The iust man hath regard to his beast: much more shouldest thou haue regard to thy seruant, who is made according to the image of God with thee, and is redeemed with as deare a price as thou art. And thy care for him should not stretch to his body alone, but especially to his soule; that seeing his calling will not suffer him to vse so many, and so often meanes for the good of it as were requisite, he might herein be helped by thee.

Reading the
Scripture.

2 Tim. 3.15.

The second speciall is, an acquainting them with the Scriptures, by reading them daily in thy house in their hearing, and directing them to marke, and make vse of those things which are plaine and easie, according to their capacity. So *Timothy* was trained vp by his parents in the Scriptures, so that hee knew them from a child: that is, was made acquainted with them by reading them, and being instructed in them according to his capacity. This shall make them
the

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the fitter to heare and profit by the publike Miniſterie : whereas the neglect of this duty, makes them vnable to heare and vnderſtand the Preacher when he citeth examples, or quoteth texts out of ſundry places of Scripture. The helpe that their family might reape by it ſhould make them carefull in this reading of the Scripture.

The third is, a diligent care and regard that they profit by the publike Miniſtry of the Word and Sacraments, euery one according to their capacitie. And this duty requireth that they ſhould not onely looke that they doe diligently frequent the preaching of the Word, and carefully come to the Sacraments in due time, but alſo that they ſhew them how, and put them in mind of preparing themſelues to the Word and Sacraments, as *Iob* did his ſonnes. They muſt prepare them to heare the Word, by willing them to conſider Gods ordinance, his promiſe, and their owne neceſſity, &c. by commanding them to lay aſide all ſuch cares, thoughts, and affecti- ons, as might hinder them from a diligent hearing. To the Sacraments they muſt prepare them, by willing them to conſider of Gods inſtitution, the Miniſtery of his Sacraments, his mer- cie in Ieſus Chriſt, their faith, their repentance, and their wants : that ſo ſeeking aſſurance of grace, of reconciliation, and comfort, they may come preparedly to the Lords Table.

Again to further their profit, they muſt dili-
gently

Mat. 16. 15, 16,
17.

gently examine them, what they haue learned, what vse they can make of such doctrine; and also help and direct them wherein they faile. Thus did our Sauiour Christ his Disciples. Besides, they must call vpon them for the practice of that which they learne out of the Word, that the Word grow not to a common matter, of no further vse but to talke of vpon the Sabbath day.

The fourth speciall duty that belongeth to instruction, is the vse of Gods workes, either past, or present: as of examples of his mercy and goodnesse, to be encouraged by them to trust in him: by workes of his iustice, to be moued to feare him, and so to sowe the seed of conscience and religion in them. Thus did *Abraham*, Gen. 18. 19. which care of his moued the Lord to reueale to him his purpose of destroying the Sodomites.

The duties which they are to require of them concerning godlinesse, be to vse the publike ministry carefully: to be diligent and reuerent in the private worship of God; to submit themselves to priuate instruction of all sorts, and to make their vse of it, to the building vp of themselves in faith. And lastly, to practise all holy and Christian duties, which being comprised briefly in the Commandements, are more largely laied open by the publike ministry of the Word, and by priuate Catechizing.

But after what manner must they require these duties? We answer, not onely by telling of them
what

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what they must doe, and calling vpon them for the doing of it, and by gentle admonition when they be backward: but also by correcting them, if they shall be negligent and contemptuous in the practice thereof.

This correcting is, { Rebuking,
either by { or
{ Chastising them,

according to the quality of the fault, & the condition of the party that is so to be dealt with.

A rebuke is a pronouncing of some misbehaviour, or knowne wickednesse of any, with condemning of the same (by the word of God) whereby they may haue shame, that others might feare.

Correction is a sharpe thing, and therefore
not easily borne of our nature, which is full of
selfe-loue: and through the corruption of na-
ture, it is turned into an occasion of great fro-
wardnesse, sturdinesse and naughtinesse, where
it is not wisely dealt in. Now the better to mi-
nister correction, with more hope of doing
good by it, we must consider,

First, the end of correcting.

Secondly, the matters for which correction must be given.

Thirdly, the manner of correcting.

1. The end in correcting must not bee to wrecke and reuenge thine anger, or malice, or to reuenge thy selfe for any iniury done, nor yet a-lonely, t.^{he} preventing of the like hurt by the

D

like

like fault afterward: but in zeale of Gods glory, who is dishonoured by the lewdnesse of the offender, and in loue to the party; thou must seeke by wise correction to reclaime him from such euill as bringeth danger to him, and to make him more carefull of his duty afterwards. Herein they faile, who in correcting haue no respect but to their owne commodity.

2. For the matters that deserue correction, this is a rule, that there must bee no rebuking, much lesse chastising, but where there is a fault. For where any is vniustly corrected, besides the iniury, it hurteth him, by hardning him against iust correction. For he will thinke that it is the rash hastinesse of his gouernor that putteth him to smart, and not his owne desert.

By fault I meane, not onely the committing of that which was forbidden, but also the omitting of that good which was commanded.

But euery such fault is not to be censured with correction: sometime ignorance, mistaking, ouersight, and a desire to please in one thing, maketh inferiours to offend in others. Except there be contempt, or willing negligence, or retchlesse ouersight, a gentle admonition may serue. And indeed, superiours must take heed of coming to the greatest remedies of correction too soone: for so they may soone marre the partie by ouersharpe dealing, which by a wise proceeding by degrees might haue beene gained. Furthermore, Gouernours must know yet more

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more expressely, for what to correct. Some neuer correct but for their owne matters, neuer regarding the faults committed against God. But the godly Gouvernour, that aimeth at Gods glory, and seeketh the Lord, and not himselfe, is most grieued for those disorders in his family, that tend to Gods dishonour, and such he correcteth most carefully. And as for the defaults of his family that are against himselfe, hee looketh more to Gods dishonour by them, than to his own hurt or losse, and in zeale of God is drawn to correct, and not of selfe-love. Hee therefore counteth these things worthy of correction; if any delight in the ignorance of God, or be carelessse to approue himselfe, as one that wholly dependeth on him, loueth him, feareth him, reuerenceth him, laboureth to approue all his wayes before him: if any be giuen to idolatry and superstition, and careth not in euery part of the worship of God, to follow his reuealed wil, or if in the parts commanded, he appeare negligent and cold, or put them to any other vse than is commanded, or be giuen to images or superstitious monuments, customs, occasions, or such like, if any dishonour the name of God, either in the vnreuerent vsing, or abusing, or peruerting, and not vsing it with that preparation before, feeling at the present time, and fruit after, which is prescribed, his titles, Word, Sacraments, or Works: if any prophane his Sabbath by vaine pastimes and gaming, as cards, dice, dancing, &c. going

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to playes, or giue not himselfe to the exercises appointed for that day out of the Word : if any neglect speciall duties towards their equals, superiours, or inferiours, in yeares, gifts, authority, as Magistrates, Ministers, Masters, parents, seruants, children, or people : if any declare not a conscience to fly euill, anger, malice, contention, quarrelling, fighting, or any hurting of the person of man, either in soule or body, not being carefull to succour the same, according to his calling; if any be found vnchast in body, words, countenance or gesture, vntemperate in diet, in apparell, dissolute, not caring to maintaine the contrary holinesse in himselfe and others: if any bee not carefull to preferue the goods of another man, or shall by falshood, flattery, and oppression diminish the same; if he be negligent in increasing of his owne, by honest and lawfull meanes, or mis-spend them in cards, dice, gaming, &c. if any care not to maintaine the good names of others, but be giuen to vnnecessary blazing of other mens infirmities, by lying, slandering, back-biting, taunting : if any shew himselfe carelesse to restraine the motions and enticements vnto sinne, and the lust of the same: and he wil vse the meanes following to redresse them.

The manner of correcting must likewise bee looked vnto : for to faile in that, maketh correction hurtfull oftentimes, but alwayes vnauailable. For this point then, wee must know, that

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correction must be

ministred in {
Wisdome,
and
Patience.

Wisdome is that by which we obserue comelineesse in euery action; that is to say, by which we obserue what we doe, how, in what place, at what time, before whom: that all things may be done in a conuenient place, time, and manner.

*Ephes. 5. 14,
10, 17.*

Wisdome will

1. Find out the right party that committed the fault, that hee that is innocent be not vniustly burthened.
2. Consider of what sort and nature the fault is.
3. Weigh circumstances of ages, discretion, and occasions that moued the party, and whether it be customary, or a slip by oversight.
4. Looke to the minde of the doer, whether negligence, forwardnesse, or simplicity, and want of wisdome brought him to it.

And according to these things, wisdome will teach a man to measure out correction, or to be sparing in it. Besides, wisdome will not correct before the fault be euident, or before shee be able to winde the offender out of all shifting

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holes. For when the offender is not thoroughly conuinced, he shifteth off the shame of the fault and of the correction, which is a part of the purgation to cure his disease: and besides he will be bold to open his mouth against his ruler, and seeke to bring him into hatred or contempt with the rest of the inferiours, for correcting vniustly. Wisdome therefore will winke at a fault a while, and make as though shee saw it not, that shee may haue a fitter opportunity to correct: yea, towards some of a good nature, wisdome will shew that she seeth a fault, but yet for loue of the partie, and desire to haue him amend of his owne accord, shee will passe over the euill. Moreouer, wisdome will neuer reproach the offender by reuiling or taunting him with the fault, but minister correction in loue, and desire to haue his sore cured, and his credit salued. For the casting of faults in their teeth, and disgracing them, especially before others, (which is common in the world,) maketh them lay off shame of offending, by little and little: whereas if they saw thee carefull of their credit, they would haue much more regard to themselves. Lastly, wisdome will auoid partiality, and deale with all in the same case, after the same manner.

*Patience and
steadfastnesse in
suffering the of-
fence that comes
to vs by any*

Patience is also needfull, that through anger or hastines, a man do not fight nor chide before he hath made the fault manifest to the offender: that if it may be, his conscience may be touched

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for it. Again, by patience one must heare what ^{the} ~~work~~, ^{for that} the offender can say in his defence, and not disdain to heare him modestly alleaging for himselfe: and when his defence is made, by equitie to allow, or disallow the same. So did *Iob*, *Iob* 31.13. And *Balaam* had no reason to disdain the defence of his beast, *Num.* 20.30.&c.

This patience will also keepe a man from bitterness, which might sooner make the partie angry, than draw him to amendment; which thing the Apostle would haue auoided in superiours, towards those that be vnder them. For want of this, many are but a word and a blow: many first correct, and then tell the fault; many lay on load, or raile, and reuile, brawle, and scold without measure.

Lastly, this patience will keepe thee from immoderate anger, a thing dangerous in a corrector. For he that commeth to reforme with too much anger, shall hardly keepe a measure in rebuking, or chastising.

Now for the feuerall kinds of correction, the first is rebuking, which is a sharpe reproofe for a fault committed, measured according to the nature of the fault. Example whereof we haue in *Jacob*, *Gen.* 30.2. *Ioh.* 2.10. Our Saujour Christ to *Peter*, *Mat.* 16.23. and to *James* and *Iohn*, *Luk.* 9.55. So *Eli*, 1 *Sam.* 2.23.&c. rebuked his sonnes, but not according to the quality of their fault, which turned to his, and their ruine.

This reproofe may haue some threatning of

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chastisement ioyned with it, if need be; to the end to make it sinke the deeper. Prou. 19. 19. Bee thou very angry when thou pardonest a fault; saying, That thou for sparing him now wilt punish him the sorer, if hee transgresse againe. But threatnings must not be vaine words without effect, but alwayes if amendment follow not, thou must performe what was threatened, lest thou become light and vaine in the offenders eyes.

Chastisement is, when with a sharpe rebuke punishment is also laid vpon the offender, according to discretion.

If any man thinke fighting vnmeet for Christians, or be loth to soile their hands, lest they should get themselves an ill name; let them know that Gods ordinance is not a matter of an ill report, but onely among fooles that know not what is good and meet. Now, that household chastisement is agreeable to Gods wilk, is euident out of the Prouerbs, where the wisdome of God doth very often commend it to vs, as Chap. 13. 24. *He that spareth the rod, hateth his sonne: but he that loueth him, chasteneth him sometimes.* Where hee requireth that it be not deferred till it be too late, that is, till the offender be hardened in ill: but giuen in time, before hee be past recovery. Secondly, he saith that it is a fruit of true and pure loue, to correct in due time: and very loue in parents, and care of their children, must draw them to it.

Thirdly,

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Thirdly, he saith, that such parents know not what true loue of children meaneth, but embrace fondnesse and foolish pittie in stead of it, who doe spare to correct, when correction is deserved.

Fourthly, that this fondnesse and foolish affection is indeed hatred and not loue. The reason why it is to bee counted hatred, is set downe, Prou.19.18. *Chastise thy sonne while there is hope, and let not thy soule spare him, to his destruction.* Where hee plainly saith, that fond pittying and sparing of children, is to worke the destruction of them. And is it not a token of great hatred, to be a meanes of anothers destruction? Elsewhere hee sheweth the necessity of correction, and the good which it doth, Prou.22.25. *Foolishnesse is bound in the heart of a child, but the rod of correction shall remove it farre from him.* As if he should say, much folly and lewdnesse is couched in a childs heart, which if it be not purged, will burst forth into foule enormities, and therefore a purgation is but needfull; and what may that be, but *the rod of correction*?

The same is commanded, Prou.29.17. *Correct thy sonne:* where also he sheweth what benefit commeth thereby to the parents: *He shall giue thee rest, yea, he will giue pleasures to thy soule:* that is, thou shalt be free from sorrow, heauinesse, and many troubles, which many parents haue with vngracious children: and on the

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the other side, thou shalt haue much comfort and delight by him. Great benefit also cometh thereby to the children, as he sheweth in the 15. verse, *The rod and correction giue wisdom*; and Chap. 23. 13, 14. Whereas the neglect of it bringeth hurt to the childe, and to the parents, as followeth: *A childe set at liberty maketh his mother ashamed.* And for seruants, the Wiseman doth closely shew, how they must be dealt withall, where hee saith, Prou. 29. 21. *He which bringeth vp his seruant delicately from his youth, at length wil be deprived of his children.* And a little before, vers. 19. he saith, *A seruant will not be chastised with words; though he understand, yet he will not answer or regard.*

These Scriptures shew, that God hath put the rod of correction in the hands of the Gouernours of the family, by punishment to saue them from destruction; which if the bridle were let loose vnto them, they would runne vnto. Where men and women are content to goe contrary to their owne nature, and to vndergoe ill reports to obey the ordinance of God, there God will giue a blessing, that is, a well ordered family, wherein all shall be of good hope.

*The wifes duty,
touching Christi-
an holinesse.
To be a fellow-
helper is to yeeld
helpe to her hus-
band, especially*

These be the duties that the chiefe of the familie oweth to them of his familie within doores, as touching godlinesse. The wife also, which is a fellow-helper, hath some things belonging to her to further godlinesse in her familie: as for example, in her selfe to giue example

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ample to her household of all ready submission ^{at home, in all} to all good and Christian orders, to order her ^{the matters of the} household affaires so carefully that no exercise ^{family.} of religion be hindered, or put out of place, at ^{1 Tim. 5. 14} such time as they should be done in her husbands absence: to see good orders obserued as he hath appointed: to watch ouer the manners and behaviour of such as bee in her house, and to helpe her husband in spying out euils that are breeding, that by his wisdom they may be prevented or cured. *Salomon* saith of the vertuous woman, that *she ouerseeth the wayes of her household.* And a little before, *shee openeth her mouth with wisdom, & the law of grace is in her tongue.* ^{Prou. 31. 27.} And *Saint Paul* requireth, that wiues, specially the elder, be teachers of good things, and that they instruct the younger. They may also doe much good in framing the tender yeares of their children vnto good, while they bee vnder their hands. For euery as a childe cockered and made a wanton by the mother, will bee more vntreatable, when the father will seeke to bend him to good: so on the other side, a child wisely trained vp by the mother in the young yeares, will be the easilier brought to goodnesse by the fathers godly care. We reade that *Timothy* was made acquainted with the Scripture from a little child, by meanes of his godly mother, and grandmother; a good patterne for Christians. And marke the prooffe, God recompensed their godly care exceedingly: for *Timothy* proved a rare

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rare young man, of excellent graces, to the great ioy and comfort of his parents. Mothers may also powre good liquor into their childrens tender vessels, the saour whereof shall sticke in them a long while after: I meane, they may sow in their mindes the seed of religion and godlinessse. These and such like duties, if the wife performe constantly, shee shall bring no small helpe to her husband, for the godly and religious ordering of his house. And thus much of that part of household gouernment, which concerneth godlinesse.

*The second thing
whereat household
gouernment
consisteth.*

Now we come to the other part, which pertaines to the things of this life: wherein is to be considered, what is the duty of the husband and of the wife: namely, to

Take order for— $\left. \begin{array}{l} \text{Prouision,} \\ \text{and} \\ \text{Health.} \end{array} \right\}$ —

*Many are care-
full to liue, but
very carelesse to
liue well.*

They must take order for prouision for necessities, to the maintenance of themselves and all their charge. These necessities are food and rayment. Also care must be had of the health of such as be in their families, both to preserue it by rest and recreation if need be, and to restore it if it be hindred by good looking to such as are fallen into sicknesse.

Prouision.

That the gouernours of the familie must make honest prouision for themselves, and their charge, and not liue vpon the Church-almes, or by begging, purloyning, borrowing,
or

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or coözening, it is most euident by that saying of Saint Paul to Timothy; *He that prouideth not for his owne, and especially for them of his house, hath denied the Faith, and is worse than an infidel.* 1 Tim. 3.8.

And Salomon saith, *The iust man regardeth the life of his beast:* much more of his seruants and children. Prov. 12.10.

And as the Spirit of God chargeth vs with this duty; so hee setteth vs about such things whereby this may be compassed, and forewarneth vs of those things whereby it might bee hindered.

The things that he teacheth vs for the making of this prouision are, first, *That euery one should haue some honest & good calling, and should walke diligently in it:* that it may bring in honest gaine, whereby necessities for the family may be prepared. *What things be needfull for the making of prouision.*

That euery man must apply himselfe to some study and calling, is so knowne, that it needeth no prooffe; *In the sweat of thy browes thou shalt eat thy bread, &c.* Which condemneth all such as liue of the labours of other men, and themselves take no paines or trauell, doe no good in the world, benefit not humane society any way, but deuoure the good creatures of the earth, which indeed belong to them that take all the paines. In this ranke doe a number of Gentiles in the world march, deuising gay toyes which might well be spared; who are but vprofitable burthens of the earth, that fill vp
A calling.
Gen 3.10.
Calling is our appointed charge and manner of life, in some honest worke, wherein we are daily to labour, as we may best profit therein.
number

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Ephes. 4. 1.
1 Thes. 2. 12.

number like Ciphers, who glory in their shame; that is, in their ease, pleasures, and brauerie; whereof (if they knew whereto a man was borne) they would be ashamed.

These be they for whose maintenance in their iollity, a number are faine to toyle very hardly, fare meanely, and spend their strength to the very skinne and bones, and yet can get but a slender recompence, through their vnmercifull exactions. But enough of them: to returne. The good Gouvernour of a house must bee none of these: but hee must haue a calling that is good, honest, and lawfull; not onely gainfull to himselfe, but also holy and profitable to the society of mankind: For thus much doth Saint *Paul* comprehend within the compasse of his words, *Ephes. 4. 28. But let him labour the thing that is good.*

It is not enough to haue a calling, though it be neuer so good, but it must be followed: so as it may bring in maintenance for thee and thine, such as is meet for thy estate.

3. The manner of following a calling.

But how must it be followed? First, with diligence: for as *Salomon* saith, *Prou. 8. 9. He that carrieth himselfe slothfully, or loosely in his businesse, is the brother of a great waster: that is, he is another waster: and doth as much as an vnchrist, or spend-good.*

PROV. 13. 4.
Diligence is that by which

To diligence belongeth the blessing, *Prou. 10. 4. The hand of the diligent maketh rich: & Chap. 12. 11. He that tilleth his land shal be satisfied with meat:*

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meat. Yea, and a large blessing: *The soule of the diligent shall be fatted*: that is, he shall haue abundantly. And lest that any should say, that in some callings a man may well thrine, but not in mine: It is said, Prou. 14. 23. *In all labour, that is, diligent following thy calling.* Moreouer, this diligence will bring a man to renowne. Prou. 22. 29. *Thou seest that a diligent man in his businesse standeth before Kings, &c.*

The better to kindle thy affection vnto this diligence in following thy calling, consider what is said of the Spirit of God, of those euils that are enemies vnto it.

Many a man is idle and slothfull, because labour and toile is irksome and painfull to him, as Prou. 10. 4. *The slothful will not plough because of winter*: but what is his reward? It followeth, *Therefore shall he begge in Summer, and haue nothing.* Pouertie is the fruit of slothfulness. Prou. 18. 4. *A slothfull hand maketh poore.* And lest any man should thinke that he could keepe away pouertie, at least a great while: it is said in Prou. 23. 24. that it commeth violently, and with great power, and swiftly vpon such a man, and he shall not withstand it: *Thy power, y commeth as a light traveller; and thy necessity as an armed man.* In the same place also, the meanes whereby it commeth is expressed: verse 30. *Hee through folly neglecteth his ground, and lest it vnfenced, and vtilld, and so it yeilded him no increase.* Which being there spoken of

wee execute as well as we can the labour of our calling.
2 Theſ. 3. 10.
Rom. 12. 11.

Of the enemies to diligence.

Sloth.
Slothfulness is a wearinesse or tediousnesse in any godly, spiritual or ciuill exercises, which one ought for Gods sake to doe for the benefit of the common wealthe or for the sustentation of himselfe and his family.

husbandry, may be drawne to a generall, that to let such things lye idle and vnused, which should bring in commodity, is the high way to pouertie.

Sloth, gluttony, and prodigality, are the true paths that conduct and lead men to poverty.

Prov. 26. 13, 14, 15, 16.

Prov. 26. 14.

Prov. 26. 16.

The slothfull is further described to bee a great wisher and woulder, but no good holder: *Prov. 13. 4. The Sluggard lusteth; but his soule hath nought.* And againe: *All the day long he wisheth, but his desire is not accomplished, which wasteth him with sorrow.* Besides, hee perswadeth himselfe that hee hath some sufficient stay or let, to with-hold him from diligent labour, and so dare not goe forward, as the Wiseman saith, *Prov. 15. 10. The way of the slothfull is a hedge of thornes.* And in another place he saith, *Prov. 26. 13. A Lion is in the way:* but in truth it is ease and lazinesse that letteth him: *As the doore turneth vpon the hinges, so doth the slothfull in his bed.* And to shew that such a man is in a downe-hill to beggerie, *Salomon saith,* that he thinketh himselfe very wise in his doing: *The sluggard is wiser in his own conceit, than seven men that can render a reason.* What hope is there of sauing of him that the begger catch him not, who pleaseth himselfe in his sloth, which doth summon him to beggery? That also is not to be omitted, that such a sluggard, who suffereth his owne ground to be ouer-growne with thornes and nettles, stones or thistles, serueth in the world for an example, to make other men warric. Vnder this, is that same luskishnesse which maketh

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maketh men loue their ease and sleepe, which bringeth forth the same fruit that sloth doth. *The sleeper shall be clothed with rags*, Prou. 13. 21. and therefore, the wise-man laboureth to draw men from it, Prou. 20. 13. *Loue not sleepe, lest thou come to povertie; open thine eyes, and thou shalt be satisfied with bread.*

Another enemy to diligence is, following ^{1. Idle company} of vaine and idle companie. For though a man ^{keeping.} be eager minded towards his businesse, yet by vaine and idle company, he shall be drawne away to other delights, and lose his good houres, and let goe the occasion of doing some things in the fit season. Therefore *Salomon* saith, Prou. 11. 12. *The man that followeth the idle, is destitute of understanding.* And againe, that hee shall come to no better passe, than the idle man, Prou. 28. 19. *He that followeth the idle, shall bee filled with poverty.* This harme getteth he by haunting ^{None can walke in simplicity before God, that is lightest in the company of the vngodly.} vaine company, and lewd persons. For as sweet waters are corrupted and spoiled; when they run into waters which are salt, bitter or vnwholesome, and so lose the vertue thereof: euen so, he that ioyneth himselfe in friendship, and doth couple himselfe in familiaritie with wicked and vngodly men, becommeth wicked and vngodly himselfe, and is stained and blemished with their vices, although heretofore he had beene inclined to vertue and godlines. For *a little leaven* (saith the Apostle) *doth leaven the whole lump*, 1 Cor. 5. 6.

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3. Pastime.
*Leud pastime
causeth naked
purjes.*

*Thrift consisteth
not in gold, but
grace.*

4. Great
reckoning.

Pastime also carieth many from their callings, and likewise from thrift: Prou. 21. 17. *He that loneth pastime, shall be a poore man.* Which being a punishment threatned of God against that euill; though a man would be warie of loosing much at play, yet the Lord might some other way bring him to pouertie, and so punish him for his corrupt delight in that thing which the Scripture hath so branded.

Lastly, vnto true diligence Salomon opposeth and setteth talking and great reckoning of what they will doe, Prou. 14. 23. *In all labour there is abundance, but the talke of the lips bringeth onely want.* For commonly, such as make great account of their doings, when it commeth to doing, can finde no fit time to begin.

Now to finish this point of diligence to be vsed in our calling, marke the good husbandry which the Spirit of God teacheth, Prou. 17. 23. *Be diligent to know the state of thy flocke, and take heed to thy heards, for riches remaine not alwayes.* Where he willeth men not to trust all to seruants, for the care of their cattell and other commodities, but to looke diligently to them themselves. The reason is, for that their riches be not so glued to them, but that if they be not carefully looked vnto, they will take their leaue and be gone. And so we see it often comes to passe, that they which doe their businesse by others, haue others to thriue for them.

But here peraduenture, some husbands and
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wiues will say: Ye speake much of good husbandry and good huswifery, but how would you haue them to be good husbands and good huswifes, that haue not wherewith to be good husbands or good huswifes on? Whereunto we answer, that good husbandry and good huswifery, consisteth not so much in hauing much or little, as in the wise, carefull, discreet, and good fore-casting of that which God in mercy hath enabled and enriched them with, to see euery thing well ordered, and imployed to a good end and vse. For we see by experience, that some husbands and wiues, can so husbandly and huswifely dispose of things, that they will make a fairer shew of a little, and cause it to stretch further, than many can of much. Yea, some can doe as much with twentie nobles, as some other can with twentie or thirtie pounds.

As a calling must be followed with diligence, so also there is wisdom, skill, and discretion to be vsed in it. For as in lifting of a great weight, a mightie strong man wanting cunning, cannot moue that, though he straine and busie himselfe much, which a weak man will do with a sleight. So dealing in any calling, some man shall toile exceedingly much, and yet for want of wit and discretion, not doe halfe the good that another shall with more ease, Prou. 13. 23.

He that hath a trade, let him learne to be cunning in it, and able to goe through with it: Prouer. 16. 20. And to the end he may walke

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on surer ground, let him not disdain to aske ad-
uice and counsell. For the praise of contriuing
matters well by his owne wit, is not so great, as
is the losse and ignominy when (for want of
counsell) a man entreth a wrong course. Besides,
Salomon doth commend this wisdom vnto vs
often, to take heed of hastinesse, headinesse,
and selfe-will; and to beware of ouer-weening
in our owne reach: *Prouerbs* 15. 22. *With-
out counsell thoughts, that is, intents and pur-
poses, come to nought: but in the multitude of coun-
sell there is stedfastnesse.* And 22. 18. *Establish thy
thoughts by counsell, and by counsell make warre.*
Whereas on the other side, *Hast* bringeth waste.
*Who soeuer is hastie, that is, rashly goeth about
his businesse without counsell, commeth surely
to pouertie,* *Prou.* 21. 5. That is notable, *Prouerb.*
29. 20. *Seest thou a man hastie in his matters,
there is more hope of a foole than of him.* The same
is said of the conceited man, *Seest thou a man
wise in his owne conceit? there is more hope of a
foole than of him,* *Prou.* 26. 12.

When the Spirit of God doth so carefully
commend this thing to vs, we must needs there-
by see, that it is a matter of great necessitie, and
of excellent vse. For, as the prouerbe is, Two
eyes see more than one. And many times, men
see more clearly in other mens matters than in
their owne. In this case also, it is good to looke
to the examples of others, and our owne expe-
rience in such like cases; for much light com-
meth

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meth into a wise mans minde by this window. And to the end that thou mayst make thy vse of experience and examples, when occasion shall serue, it is good to marke things which shall fall out, to obserue the beginnings, proceedings, and euent of matters, and to keepe them in minde to stand thee in stead. For hee that neuer marketh any thing, it is all one as if he had neuer scene or heard any thing: and such a one must alwayes be running for counsell in euery light matter, or else may take a wrong course, except he can stumble on the right way by good hap. This obseruation, and pondering of euent, with the causes that went before, is the ripener of wit. But idle-mindednesse, and carelesse letting passe of matters, maketh an emptinesse in the head, of such good things as make one man excell another.

Thirdly, in following thy calling, let not iustice and vpright dealing be forgotten, but order thy dealing by them. If there were no other, yet this reason should weigh with thee, that so thou mightest looke to reape good dealing at other mens hands, as it is said, Prou. 21. 21. *He that followeth after righteousness and mercy, shall find life, righteousness and glory.* Whereas such as measure our hard measure to others, haue the like measured to them againe, according to the saying of our Sauour Christ. Besides, the riches gotten by ill meanes, haue a heauie destinie vttered against them: *The gathering of riches by a deceit-*

full
Justice is a vertue, that is desired to euery man in his owne.

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full tongue is vanity, tossed to and fro, of them that seeke death, Prou. 21. 6.

* *Mercifulnesse is a compassion and fellow feeling of an other mans miserie, with best endeavour (so far as may be) to comfort, releue, and succour them.*

* As iustice and equall dealing towards all men must be looked vnto, so God will haue vs not to omit mercifulnesse, and friendly dealing to the poore. Be not then so tied to thy businesse, that thou canst neuer looke out to the necessities of others, nor spare time to serue their occasions. Among many waies of helping the poore, which are commanded, this is one, to goe or ride for them, to saue them from wrong, or to further them in their right; to bee their mouth to plead for them, when by feare and simplicitie they cannot plead for themselves. And toward them especially a sparing hand is forbidden, and that with a sore item, Prou. 21. 13. *He that stoppeth his eare at the crying of the poore, he shall also cry, and not be heard.* And to shew liberalitie, (especially to the Saints and faithfull,) there is perswasion with a sweet promise, Prou. 15. 17. *He that hath mercy vpon the poore, lendeth vnto the Lord, and the Lord will recompence him that which he hath giuen.*

*Psal. 116. 3.
Gal. 6. 10.
Heb. 6. 10.
13. 16.
1 Iohn. 3. 16.
Prou. 22. 9.*

If any feare that if he tie himselfe so short, as neuer to passe the bounds of equity and besides, open his hand so wide to the poore, he shall neuer liue and thriue of his calling: let him remember what is written, Prouerb. 16. 3. *Commit thy worke to the Lord, and thy thoughts shall be directed.* And let that promise encourage him to follow the Lord whither soeuer hee calleth, not

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withstanding any feare or misdoubt. Besides, let him haue that in minde, which is in Prou. 28. 22. against couctousnesse, and posting to berich: *A man with a wicked eye hasteth to be rich, and knoweth not that pouertie shall come vnto him.*

And againe, in the 10. verse, *Hee that maketh hast to berich, shal not be innocent.* Whereto agreeth that of Saint Paul. 1 Tim. 6. 9, 10. *Hee that will berich falketh into tentation and snares, &c.* And the vanitie of riches ill gotten, or ill kept, is declared, Prou. 13. 1. and 10. 23.

Hereunto men must ioyne contentation, with that allowance which God as a wise Father (that knoweth what is best) maketh vnto them. For a restless and vncontented minde, breedeth hast-making to riches, drieth vp the riuers of liberality, and setteth the conscience vpon the racke; and stretcheth it beyond the bounds of equitie and iust dealing, when hope of gaine is offered. Wherefore Salomon (to prevent those euils in men, and to make them to like of their present estate) telleth them, that *better is a little with righteousnesse, than great reuenues without equity.* And the like is in Psal. 37. 16. There is a double reason for this: First, because store gotten with wrong, breedeth a sore trouble, sometime of minde and conscience, and sometimes outward; whiles the right owner of the goods suffereth thee not to goe so quietly away with them: or God stirreth thee vp an enemy mightier than thy selfe, that shall pull from thee, as

Contentation
is a vertue,
whereby a man
is well pleased
with that e-
state wherein
he is placed.
1 Tim. 6. 6.
Phil. 4. 11. 12.
Mat. 6. 31.
Heb. 3. 9.
Esa. 33. 1.
Pro. 22. 12, 13.
Ecclj. 5. 7 &
4. 1.

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thou diddest from another.

The second is, because such haue the hatred of manie, for that which they purloigne or get by wrong and oppression: which a good man would not haue for so small commoditie.

Hitherto we haue shewed what thou must sticke vnto in following thy calling. Now concerning other things not vnworthy to be mentioned, as of him that would prouide for his family well. Though wee would not haue a man faine himselfe poore, and a niggard, when he hath abundance, as a number doe, by whining and complaining without cause, who are neither good to the Common-wealth, nor kinde to themselues: yet it is not wisdom to carry an higher port and countenance in the world than a mans abilitie will warrant. Such shall be enuied: so long as they doe beare it out by the hard edge, they shall be laid at for charges; and if through necessity in the end they bee faine to yeeld, they shall be scorned of their enuiers, and little pittied of all others. Wherefore it is wisdom rather to beare a low sayle, and to keepe within compasse, and rather to come short of that thou mightest doe, remembering that which is, Prou. 12.9. *He that is despised, and is his owne man, is better than he that boasteth himselfe, and lacketh bread.*

To spire, that
thou mayst haue
a speed in hone-
stie & necessitie
for Gods sake, is
well done.
As it is
is for my spared
and not gotten.

Againe, as they which loue to pearke aloft, and desire to be carried with a full sayle by the wind

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wind ^a of *Ambition*, and ^b *Vaine-glory*, rather than to haue sea-roome, doe oftentimes rush vpon the rocks of want, and there sticke till they sinke: so they, which in feare of such rockes chuse to ride with halfe or quarter sayle, where they haue not roome at will, are more safe from danger, and may more conueniently provide against a tempest. Yea, they may so saile, that when God shall remoue them hence, they shall not be constrained to leaue their children to the wide world, which thing Nature bindeth a man to haue a care of.

Another rule may bee drawne out of that which is Prou. 10. 5. *A wise sonne gathereth in summer: but he that sleepeeth in haruest is the son of confusion.* Where hee teacheth, that when a man spieth an opportunitie of honest gaine and commoditie, hee is to follow that while the time serueth; but hee that for a small matter letteth slip occasions, and reckoneth of this time and that time, this day and that day, thinking then to haue more fit opportunity, that will bring all to nothing.

A good neighbour (saith one) is a good thing. Agreeable to this, *Salomon* saith, Prou. 1. 17. *A friend loveth at all times.* And 18. 24. *A friend is nearer than brother.* As if he should say, there is many a friend that is more kinde than a brother, & more ready to doe pleasure than hee that is more bound by nature & duty. He saith also, Pro. 27. 7. *Asointment & perfume reioyce the heart so*
dost

Ambition is an
untimely or untimely desire of glory,
namely, when a
man seeketh to be
above all others in
honour, and seeketh
to effect the
same by unneccessary
and uniusual actions, besides
his vocation, trusting
to his owne
wisdom and
strength.

Vaine-glory is
a certaine disordinate
desire to be
welt thought of,
welt spoken of,
praised, and glorified of men.

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doth the sweetnesse of a mans friend by hearty counsell. That is also notable, which is, vers. 17. Iron sharpeneth iron, so doth a man the face of his friend: to wit, because mutuall communication of friends one with another, quickeneth the spirit, and cheereth the heart.

All these places containe motives, to give heed to this exhortation, vers. 19. *Thine owne friend, and thy fathers friend forsake not, neither enter into thy brothers house in the day of thy calamity: for better is a neighbour that is neare, than a brother that is farre off.* In the end of the eighteenth Chapter, vers. 24. hee sheweth how a man shal preserue this treasure which is so good: *A man that hath friends, must shew himselfe friendly.* Hereto agreeth that of the heathen: He that would haue a good neighbour, must bee a good neighbour. In the 24. vers. 27, hee seemeth to giue a rule for the right order of mannaging a mans household affaires; saying, *Prepare thy worke without, and make ready thy things in the field, and afterward thou mayest build thine house.* As though hee should say, first looke after things that are needfull and necessarie for house-keeping, as that thou mayest haue prouision, &c. and then, when that is prouided for, thou mayest fall a trimming vp of thy house. But many fooles beginne first to decke their houses, before they lay for necessities, and aske saine afterwards to sell their ornaments with losse, to prouide more necessarie matters.

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matters. It is a good point of wisdom, to beare the want of that longest, which may best be spared.

The last rule is, that a good gouernour of a familie, for the better maintenance of his familie, must be frugal, or (to speake english) a good husband, that is, sparing and sauing, and that he so order and moderate himselfe, that if his goods and reuenues bee not sufficient for him and his charge, he make himselfe sufficient for his goods, and dispose of himselfe according to the old prouerbe: To cut his coat according to his cloth, and to eat within his owne pether. Yet we would not haue him pinching, or niggardly, and so dried vp for liberalitie, that nothing should bee wrung from him for good vses. That is too farre on the left hand, a prodigalitie is on the right. But where there is no iust cause to spend or lay out, and it might be as well spared, there we would haue him saue. For his riches be the Lords goods, which God hath made him a steward of. When the Lord therefore willeth him to open his hand, there let him not be straight handed, but where nothing but vn-ruly lusts and pompe, or vaine glory, bid him draw, there is he to hold fast: for hee is an ill steward that will lay out his masters goods where there is no need, or where lesse would serue. There be many, who of a greedy and couetous mind, will easily embrace this precept of sparing: but as they do it with a wrong purpose
so

*Sparing is good
getting and the
greatest rent that
one can haue.*

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so they faile in the matters wherein they should
saue and bee sparing. Many misers pinch their
seruants in their meat and drinke, allowing
them not enough, or not good enough, and
this they take for frugalitie and thrift: whereas
to pranke and pricke vp themselves in bra-
uery, and that sometimes about their calling,
they are very lauish. This is no more to be coun-
ted frugalitie, or good husbandry, than to rob a
poore man to giue to the rich is true liberalitie,
When therefore thou thinkest of sparing, let
not the greedy desire of gathering draw thee to
it, but conscience of well vsing that which God
hath lent thee. And this mind will draw thee to
spare and saue onely there, where it may be well
done, and not there where in conscience thou
oughtest to spend. Now the better to further
our selues in this honest thriftinesse, or frugali-
tie, which is called of one, a great reuennue: the
occasions of needlesse expences must bee auoi-
ded. Loue not mirth and pastime, for they haue
oft occasion of expences. Againe, they cause
losse of time, and neglect of businesse at home,
yea, and often men doe buy their pleasure with
losse in their goods, while retchlesse masters
haue either theeuish or carelesse seruants. Ther-
fore *Salomon* telleth such their fortune, *Prou. 21.*
17. He that loueth mirth or pastime will be a poore
man.

Secondly, a sweet tooth, and a faire mouth,
that is daintinesse, or choicenesse in diet, is an
enemy

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enemy to frugalitie: a needlesse charge, to delight in the taste for a moment, whereas wholesome meat and drinke would be more ease for the purse, and more healthfull for the body. *He that loneth wine and oyle, that is, sweet delicates for his senses, will not be rich, Prou. 21. 17.*

In this ranke doth march *gluttonie*: I meane *Gluttony is a vice, when any doth cram & fill his body.* cramming and pampering of the body, and also drunkenness. These dull the minde and wit, darken reason, and make a man become foolish. Besides, they stuffe the body with grosse humors, which breed diseases, and diseases bring other charges of physicke, or at least losse of time, and neglect of businesse, which doe cost a man as much as his diet wherein hee was excessive: so that these euils haue double expenses.

To be brieve in this point, God hauing set *Drunkenness is a vice, when any doe gull in ouer much drinke.* the destiny of the drunkard and the glutton, namely, that many euils, and namely pouertie shall betide them, Prouer. 23. 21. 29, 30, 31. by some way or other he will effect his iudgement: for no one peece of his word shall fall to the ground.

A great backe-friend to thrift is good fellowship, and company keeping: for it hath losse of time, and draweth thee away from thy calling, and hindereth the due overseeing of good husbands affaires: it maketh a man ouerslip occasions of doing good things in a due and fit season: besides, it draweth home others to thy house,

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house, or draweth thee to others houses, as tavernes, alhouses, and such like, the haunting wherof is a thing of no good report: and it maketh thee lauish in spending, or elsie it is no good fellowship, (as they say) and by meanes thereof thou shalt feed the glustons, and spend that vpon others, which belongeth to thine owne family: which Salomon saith, Pro. 28.7. *is shame to thy father.*

Pro. 13.20.

Thy company keeping hath many other enormities: *He that toucheth pitch shall be defiled therewith.* And as thou art a partie with him in his euils, so shalt thou be also in his punishment: *The companion of fooles shall be afflicted.* Wherefore auoid such, and rather follow the wise: *He that walketh with the wise, shall be wise:* Who are they? *Euen they that haue the lips of knowledge, whose words teach good things.* But such whose talke is nothing but froth, their words vnfauoury, bringing no good to the hearers: though there be no outward euill in their liues, yet they must not be admitted for companions, further than vpon some vrgent occasion thou must deale with them: Prou. 14.7. *Depart from the foolish man, when thou perceuest not in him the lips of knowledge.*

As to haue a faithfull friend, is a matter available to thrift, so by some friends a man may be endammaged. There is a friendship, which is very costly, and chargeable to maintaine. Hee that desireth familiarity with great men, must haue

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have other things futable; as costly apparell, well trimmed houses, often inuitings to bankets to recompence their kindnesse, he must follow their humours, and not sticke to neglect his affaires to keepe them company.

This will cost a man sweetly, but what shall he gaine? A friendly countenance before his face, and perhaps a drie flour behind his backe, especially if things go not well with him for the world: then oh it is pittie, a frank-hearted man, no bodies foe but his owne, and such like. *Salomon* giueth thee warning of this kinde of friendship, *Prou. 23. 1, 2, 3.*

There is another mans friendship, which *Salomon* would have thee to auoide as hurtfull vnto thee, *Prou. 22. 24. Make no friendship with an angrie man, neither goe with the furious.* The cholericke man, though neuer so good a fellow while he is pleased, yet is soone turned to hate thee. And no heauier foe, than he that was a friend: which *Salomon* declareth, *A brother offended, is harder to winne than a strong Citie, and their contentions are like the barre of a Palace.* If a man could alwayes keepe in with the angry man (which cannot be done without putting vp many injuries) yet may that be hurtfull: for the wise man addeth, *Left thou learne his wayes:* that is, become like to him in furiousnesse, and that is as hurtfull on the other *Prou. 19. 21.* side. For the furious man aboundeth in transgressions, which doe often cost him the setting

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on, euen from men, who being by his rage hurt, or reproached, doe watch their occasions to worke him some woe. Whereupon we say in a common prouerbe; *The angry man neuer wasteth woe.* There be also trencher-friends, who to winne fauour and good will, will smooth it in words, fawne, and glauer: they will say as you say, and bring you tales of your enemy, so to feed your humour, that hee may winde within you: a beast that biteth forest of all tame beasts. For whiles a simple-hearted man suspecteth no hurt, hee watcheth his occasions to speed himselfe of a booty: a matter, that by the counsell of the holy Ghost, oft repeated in the Prouerbs, is as carefully to be auoided, as it is hurtfull to a mans estate. If he can doe none of these, yet he hath not lost his labour; for he had many a good welcome for his faire talke: and by often resorting to thy house, hee hath furnished himselfe with some thing to discredit thee, except thou hast walked marueHous warily, which a man can hardly doe before flatterers.

To end this matter of friendship, haue some neare friends; but not many. Choose the best natured, and the best graced; that is such as besides single-heartednesse and plaine simplicitie, are by grace brought to haue conscience of their dealing. And lest vnder a shew of simplicitie wiliness should be hid, trie before you trust, and grow into familiaritie not all at a push, but by steps; tell things of no great se-

crecy

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crecy (as secrets) to try their taciturnity. Be not ouer-credulous vpon sight of a little kindnesse, to account them amongst thy nearest friends. Many haue beene wiped of their commodities by falshood in fellowship. Some haue beene betrayed by vntrusty friends, and brought into great troubles. Many opening their mindes to blabs that can keepe nothing, haue their purposes openly knowne and scanned before they can compasse them, and so are oftentimes preuented through the malice of their enuiers. Wherefore, except a man can finde a faithfull friend indeed, it is good to remember the old saying; *My secrets to my selfe*: whereto our conynon prouerbe answers; *Two may keepe counsell, if one be away*. The Wiseman ascribeth it to folly, to powre out a mans secrets lightly: *The foole poureth out all his minde, but the wise man keepeth it in.* PRON. 29. 11.

As hurt commeth by some friends, so also by enemies many are sore annoyed. What charges in lawing, and other troubles bee there in the world, through enmity? Wherefore it is good wisdom by all good meanes to auoid breaches which breed enmity; and by all friendly, iust, and wise dealing, to keepe peace and good will, euen with the meanest. The weakest enemy is not to be contemned. It shall goe hard but at one time or other, he will worke thee some displeasure; at least his mouth shall alwaies be open to speake ill, to misconster thy actions, and to blaze abroad thy infirmities and scapes.

A godly Forme

He that would haue no enemies, must make himselfe none, by vniust, vnkinde, or vnnighbourly dealing; but he must rather by courtesynesse of speech, helpfulnesse, and good neighbourhood, win the loue and liking of men: yet a man may be too wise in this point. Many being loth to incurre any mans displeasure, will not seeke to vphold right and equity, they will not speake for the poore, nor stand out to maintaine Gods cause, when he is dishonored by open sin: as swearing, lying, rayling, and such like. Many to keepe in with all, vse all companies alike; for auoiding a mans company breedeth a grudge.

Prou 26. 17.

But the good will of men is neuer to bee purchased with forsaking of duty. Such things as may iustly be ill taken, auoyd for peace sake. Wherof the Wise-man noteth some, as meddling in other mens matters. *He that medleth with a strife that belongeth not to him, is as he that taketh a dog by the eares: that is, casteth himselfe into dangers.*

2. Be not hasty to goe to Law, no not in a right cause, but agree at home. For besides that a man doth seldome scape without great losse, (in which respect it is also to be auoided, as an enemy to thrift) thy neighbour is openly put to reproch, he becommeth thy mortall enemy, and will alwayes watch to doe thee hurt.

3. Sometime to seeke recompence of a wrong, breedeth greater malice in the author of the wrong, and maketh him double it; as a man
spur-

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spurreth his horse for kicking, when hee was spurred. *Say not, I will recompence euill, but wait* *Prou. 20. 23.*
upon the Lord, and he will saue thee.

4. Oft haunting of another mans house may bring thee into millike: wherefore the Wiseman saith, *Withdraw thy foot from thy neighbours* *Prou. 25. 17.*
house, lest he be weary of thee, and hate thee. If by carefull auoiding of all iust occasions, thou canst not auoid ill will, (as the world loueth none but her owne) neuer seeketo win fauour by departing from duty, but commit thy selfe to God, and turne thy mind to make vse of thine enemy. Let enmity, which is alwayes prying and seeking occasions to hurt by word or deed, make thee to walke, not more closely, but more vprightly; and then maist thou delie thine enemy: *For he that walketh vprightly, walketh boldly.* *Prou. 10. 9.*

Another enemy to thrift, (which is also a breaker of peace and good will among men) is much borrowing. He that is to borrow, doth spend much time, and lets slip many occasions of doing his businesse in the due season: he must repay in better measure than he borrowed, or else ill words, or ill will, will follow. If it be a matter of any value which is borrowed, then as *Salomon saith, The borrower is seruant to the lender:* *Prou. 22. 7.* that is, beholding to him, and in his danger. The thristiest men loue least to bee beholding to others, and therefore seldome seeke, and often refuse, euen when they be offered to receiue benefits at other mens hands. Hee that

Psal. 109. 1.

goes a borrowing, goes a sorrowing: and euery deniall he receiues, where he thinks he should speed, is the seed of grudge in the minde of the denier, and of him who is denied. But of all borrowing, to borrow vpon vsury is the dearest buying, and the rankest poyson to thrift. When *David* would wish a sore plague to his enemy, he prayeth, that hee may be giuen into the vsurers hand; *Let the vsurer eat him vp*: If the vsurer be a deuourer, woe beto them that come in his hands.

To auoid borrowing, a good husband must cut off all unnecessary expences, that hee may haue all necessities in his house. To auoid borrowing of money take heed of suretiship, of dealing in bargaines, which you are not fully able to compasse: of dealing with many things, and hauing too many irons in the fire at once. Looke how you may compasse matters before you enterprife them. Prouide long before against any day of payment, and haue not money to seeke vpon the sudden, for that driues a man to borrowing, yea, to vsury, or to sell *Robbie Hoods* penny-worths.

Besides, he must keepe none in his house idle, or halfe set to worke; none more than needs must. Let euery one haue his charge, that will thoroughly occupy him. Also, looke that they doe their tasks euery one in his place: and haue an often eye vnto them, whether they haue done as they should doe. The masters eye maketh

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keeth a fat horse: so also the mistresse eye maketh a friendly dairy. Except you haue rare seruants, such as truly feare God, and haue good consciences, trust them not further than you see them, except necessity driue you.

Hitherto of the duties that be belonging to the chiefe ruler of the familie, that is, the husband, touching honest prouision for it.

Now seeing that God hath ioyned the wife to her husband as an helper, she must helpe him in the prouision for her family, so much as lieth in her power, and is meet for to doe. And indeed her industry and wisdom may doe much herein, that though her husband should bee much wanting in his duty, yet she might hold in the goale. Thus many haue done, and so *Salomon* saith, the wise woman will doe: *A wise woman buildeth her house.* But it is not euery womans case, because that all are not wise, as she that *Salomon* speaketh of. This wise woman is else where called a *gracious woman*, *Prov. 11. 16.* And a *vertuous woman*, *Prov. 12. 4.* because many graces and vertues meet together in her.

The wifes duty touching the things of this life.

Prov. 14. 1.

To her husband, dutifull, faithfull, and louing.

Dutifullnesse or dutifull will, is that which doth shine in the declaration and performanc of duties.

Towards those of her family, wise and prudent.

In her businesse, diligent and painfull.

Towards her neighbour, modest, humble, kinde, and quiet.

A godly Forme

First, if she be not subiect to her husband, to let him rule all the household, especially outward affaires: if shee will make against him, and seeke to haue her owne wayes, there will be doing and vndoing. Things will goe backward, the house will come to ruine: for God will not blesse where his ordinance is not obeyed. This is allowable, that she may in modest sort shew her minde; and a wise husband will not disdain to heare her aduice, and follow it also, if it be good. But when her way is not liked of, though it be the best way, she may not thereupon set all at six and seuen, with what should I labour and trauell? I see my husband taketh such wayes, that hee will bring all to nothing.

This were nothing else, but when shee seeth the house falling, to helpe to pull it downe faster. *Salomon* saith, *The wise woman buildeth her house*; much more then doth she vnderprop it, and hold it vp, that by her husbands vndiscreet dealing it bee not pulled downe. Shee must not thinke her selfe freed from duty, because he walked not in his duty; but hold her place; and labour for her part to vphold all: and so God will either blesse the workes of her hands, to the maintenance of the house, or giue her husband more wisdom and care; or else giue her a contented minde with a low estate, which is great riches. One point of subiection is to be content with such apparell and

out-

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outward port as her husbands estate can allow her. They faile in this, who by importunity and disquietnesse, wring from their husbands more than hee can well cut out from his reuenues, or gettings.

It is a part of vnthankfulnesse, secretly to pur-
loyne and powle from him, for to prancke vp
her children, or her selfe, her house, and cham-
bers in brauery: and besides, it is a close vnder-
mining of her house.

3. Louing.
Loue is a natu-
rall affecti-
on of
the minde, infla-
ming all the
powers of the la-
uer, with willing
duty towards the
belo. ed.
Loue and peaceablenesse in the wife towards
her husband, is auailable for the weale of the
family. For where they agree louingly, there
they counting the good of the one the benefit
of the other, doe ioynly watch against all such
things in their family, as might endamage it.

There the seruants know, that in pleasing
one, they shall please both: and contrariwise,
be carefull in all things to deale well: whereas
diuision in the Governours maketh partaking in
the seruants; and when they care not for plea-
sing, but onely that side which they affect, all
such kinde of seruice is but small beneficiall to
thriuing. It can hardly bee auoyded but there
will be some squaring and diuersity betweene
the man and his wife: but they must labour to
compose such matters priuately and quickly,
that they grow not to breaches, for they bee
dangerous to thrift.

Let there bee therefore reasonings secretly
betweene themselves, of such matters as might

A godly forme

breed a scarre; and let them bee soone ended after the occasion is offered, before the mindes bee much exasperated. Let there bee no hard words of either side, nor opening of oid matters. Let it be done priuately betweene themselues, and not before children or seruants, for they will not sticke to carry tales, to please the humour of the party to whom they are most affected. Besides, they will spee your infirmities, and grow to a lesse regard of you, and they will blaze abroad such matters to your discredit.

*A good huswife
is a great patri-
mony, and she is
most honourable,
that is most ho-
nest and godly.
A good sauey is
as good as a good
gaster.*

Now for her behauiour towards her seruants and children, if it be prudent and with wisdome, it doth much good in a house: but it containeth many points. That which her care for the most part tendeth ynto, is sauing. Shee that will be a good sauer, must not be slender huswife, but skilfull in all points; whereof she shall haue vse in her family. Shee must not let her maids haue their owne wayes, for want of skill: but shee must be able to direct and prescribe what, and how in euery business. Where she hath little skill, by reason of her education, shee must bee carefull by conferring, and marking to learne skill, against shee is to deale in such things, that shee may be able to direct her seruants, and to finde them out when they haue done amisse.

*As a word spoken
in his place, is
like apples of
gold.*

Shee must haue a good fore-cast to contriue and dispatch things in due time, and good order, that necessities be not wanting when they should

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should bee vsed, and confusion doe not make
more labour than is needfull. She must be wise to
marke the nature of her seruants and children,
to deale with them as their natures require, for
the training of them to her hand. *gold with pi-
tures of silver.
P. ou. 25. 11.
Euen so is a busi-
ness or worke
done in a fit and
due time.*
All must not be dealt with one way: and
yet many haue no way but one to deale with,
all; and that is chiding and brawling, which
they fall to vpon every occasion, and that wear-
rieth seruants, and maketh often changes, dis-
courageth children, and maketh both care-
lesse, whether they doe their duties or no: yea,
it breedeth stubbornnesse, stouardnesse, and
contempt in their mindes. She must bee wise,
to marke what needlesse busynesse, vni-
necessarie expences, and losses there doe vpon
occasions fall out within doores, and pre-
uent such occasions after wards. She must know
the best wayes of doing things to greatest
vile, with least charges. Briefly, she must know
what way to save a penny, and lay about her
to saue it, for many a little maketh a great deale.
Shee must know what is meet for seruants,
what for workemen, and what for what is
meet for ordinarie, and what is meet for
strangers. Abooue all, shee must know how to
decepe with her compassie, and yet to auoyd
the reproach of a pincher. She must know what
seruants may doe within the compassie of so
much time, and what is about their strength.
She must haue a diligent eye to the behaviour
of

A godly Ferme

of her seruants, what meetings and greetings, what tickings and toyings, and what words and countenances there be betweene men and maids, lest such matters being neglected, they follow wantonnesse, yea folly, within their houses, which is a great blemish to the Gownours.

Painfullnesse is a labour or endeavour unto wearinesse, to bring anything to passe.

In her businesse she must be diligent and painfull. Hitherto belongeth that *Prou. 31. 15. She riseth before day: and verse 18. Her candle is not put out by night.* She borroweth of the morning and the evening, for to dispatch her businesse. When shee is vp, doth she sit downe and cap a stoole? No, shee looketh that her seruants haue their necessities, that they may go soone to their worke: shee setteth her maids to worke, and tasketh them to keepe them occupied: yea, she suffers none to be idle in her house, but eicher doing somewhat that is profitable, or else learning somewhat that is meet for them. Shee must not thinke to sit and command, but she must be a stirrer in euery place, to ouersee whether duty be done of all hands; and that in good sort, yea, and to quicken the diligence of her family: and that things may be well done, shee must be at an end of euery good worke, sometimes setting to her hands to encourage the doer, sometimes gently teaching, sometimes commending, sometimes speaking faire, but neuer brawling, sometimes shewing what is amiss in gentle language, letting them see what losse com-

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meth by ill doing of a thing : sometimes
friendly putting them in minde, how by sloth,
forgetfulnessse, or sluttishnesse, they shall get an
ill name for their service; and so become turne-
awayes from euery good house. Shee must lay
a diligent eye to her household-stuffe in euery
roome, that nothing be embezelled away, no-
thing spoiled or lost for want of looking to,
nothing marred by ill vsage, nothing worne out
by more vsing than is needfull, nothing out
of place. For things cast aside are deemed to
be stolen; and then there followeth vnchari-
table suspitions, which breed much disquiet-
nesse. And though nice Dames thinke it an vn-
seemly thing for them to soyle their hands a-
bout any household matters, (and therefore if
they doe any thing, it is but pricking of a clout)
yet the vertuous woman (as Proverbs 31.17.)
*girdeth her loines with strength, and strengtheneth
her armes :* that is, shee setteth her selfe paine-
fully about some worke that is profitable : For
she selleth it afterwards, verse 24. Yea, the par-
ticular worke is described: *She seeketh good
flax, &c. She putteth her hand to the wheel, and
her hands handle the spindle: She maketh carpers.*
The meaning is; that shee getteth some matter
to worke on, that she may exercise her selfe and
her family in, and it is not some idle toy, to
make the world gay withall, but some matter
of good vse : *Her family is clothed with double,
and her husband is knowne in the gate, for com-*

ly and trimly apparelled by her diligence at home, that he is in regard among men, and knowne when he goeth.

Obiect.

But what need such as can liue by their lands, to labour with their hands?

Ans.

What need had the woman that Salomon speaketh of? The conscience of doing good in the world should draw them to doe that which no need driueth them vnto. Remember that the vertuous woman stretcheth out her hand to the poore and needy, Prou. 31. 20. She giueth not of her husbands, she giueth of her owne: She found a way to doe good without the hurt of her husband. So Paul requireth, that women should array themselves with good workes, the comeliest ornaments in the world, if women had spirituall eyes to discern it. Decca in the Acts, teacheth wifes how to get this array, for shee made garments to clothe the naked and the poore. Thus might women finde how to set themselves to worke, though they could liue of their owne. But for such as haue but a meane allowance, God thereby sheweth, that he will haue them occupie themselves in some honest labour to keepe them from idleness, and the evils that issue therefrom. They therefore must labour, if not to sell cloth, as Salomons woman did, nor to clothe the poore, as Decca did; yet to clothe her family that they may not care for the cold. Let her auoid such occasions as may draw her from her calling. She must shake off flesh, and loue

1 Tim. 2. 10.

Acts 9. 36.

of Household government.

loue of ease: she must avoid gossipping, further than the law of good neighbourhood doth require. Saint Paul would haue a woman a good *housekeeper*. The vertuous woman is neuer so well, as when she is in the midst of her affaires.

Shee that much frequenteth meetings of gossips, seldome commeth better home: Some count it a disgrace to come much abroad, lest they should bee counted gossips, which name is become odious: but they must haue ratlers come home to them, to bring them newes; and to hold them in a tale, lest they should be thought to be idle without a cause. They perceiue not how time runneth, nor how vntowardly their busines goeth forward, while they sit idle. They know not, that great tale-bringers bee as great carriers, and that such make their gaine of carrying and recarrying. The wise woman will bee warie whom she admitteth into her house to sit long there, knowing that their occupations is but to mark and carry. Towards her neighbours she is not sowre, but courteous, not disdainfull to the basest, but affable with modesty: no scorner, nor giber, but bearing with infirmities, and making the best of things: not ready to stomacke them for euery light matter, and so to looke big, but passing by offences for vnities sake; not angry, but milde: not bold, but bashfull; not full of words, pouring out all her mind, and babling of her household matters, that were more fitter to bee concealed,

A goodly Forme

*Silence is a gra-
uity when shee
abstaineth and
holds her peace
from speaking
when it doth not
become her to
speake.*

cealed, but speaking vpon good occasion, and
that with discretion. Let her heare and see, and
say the best, and yet let her soone breake off
talke with such in whom shee perceiueth no
wisdom, nor sauour of grace. Let her not be
light to beleue reports, nor ready to tell them
again to fill the time with talke : for *silence* is
farre better than such vnsauoury talke. Let her
not be churlish, but helpefull in all things to
preuent breaches ; or else to make them vp a-
gain, if by the waywardnesse of others there be
any made. Let her not be enuious, but glad of
the good of others, nor fond of euery thing
that she seeth her neighbour haue, but wisely
considering what is meet for her selfe, and what
her state will beare. Let her not be garish in ap-
parell, but sober and modest : not nice, nor coy,
but handsome and huswife-like : no talker of o-
ther mens matters, nor giuen to speake ill of a-
ny, for feare of the like measure, Mat. 7. 2.

The



I. The duty of the Husband towards
his Wife.



His duty consisteth severally
in these three points:

First, that he liue with his
wife discretely, according
vnto knowledge.

Secondly, that he be not bit-
ter, fierce, and cruel vnto her.

Thirdly, that hee loue, cherish, and nourish
his wife, euen as his owne body, and as Christ
loued the Church, and gaue himselfe for it, to
sanctifie it.

But before wee shall speake of these three
points, wee will a little touch the originall and
beginning of holy wedlocke; what it is, when,
where, how, and of whom it was instituted and
ordained.

Wedlocke or Matrimony is a lawfull knot, *what Wedlocke*
and vnto God an acceptable yoking and ioy-
is.

ning together of ^a one man and one woman, ^a *Mat. 19 5, 6.*

with the good consent of them both: to the end ^b *Gen. 1. 27.*

that they may dwell together in friendship and ¹ *Cor. 16.*

honesty, one helping and comforting the other, ^{Ephe. 5 31.}

eschuing whoredome, and all vncleanness, ^{Prov. 5. 18, 19,}

bringing ^{20.}

Agodly Forme

beinging vp their children in the feare of God: of it is a coupling together of two persons into one flesh, according to the ordinance of God; not to be broken, but so to continue during the life of either of them, Gen. 22. Malach. 2. 14. Rom. 7. 31.

Taking and dwelling together what it is.

Gen. 2. 24.

By yoking, ioyning, or coupling is meant, not onely outward dwelling together of the married folkes, as to bee ordinarily in a dwelling place for the better performance of mutuall duties each to other, Mat. 1. 18. 1 Corin. 7. 16, 12, 13, 1 Pet. 3. 7. Ruth 4. 11, 12. but also an vni-forme agreement of mind, and a common participation of body and goods; forasmuch as the Lord saith, that *they two shall be one flesh*: that is, one body. This is to bee remembred, that Matrimony, or Wedlocke, must not onely bee a coupling together, but also must bee such a coupling together as cometh of God, and is not contrary to his word and will. For there be some marriages made whom God coupleth not together, but carnall lust, beaurty, riches, goods and lands, flattery and friendship. In such marriages God is not thought vpon, and therefore they sinne the more against him. These and such like marriages bee disliked and condemned in the Scripture, Gen. 6. 12, &c. Mat. 24. 38, 39. God himselfe did appoint and ordaine Matrimony in Paradise; so that hee is the author of the same, Gen. 2. 20. Yea, and so our Saviour Christ himselfe (who was the very nature

all

of Household government.

all Sonne of God) being borne in wedlocke,
(although of a pure Virgin) did honor and com-
mend matrimony, while he did vouchsafe to
shew his first miracle (Ioh. 2. 1.) at a Marriage:
whereby hee did declare, that the Lord is able
to make the bitterness of marriage sweet, and
the scarcity thereof to abound with plenty. And
the Apostle giueth this excellent title to Matrimo-
ny; saying, that it is * *Honourable among all*,
Heb. 13. 4. that is, among all estates, and all con-
ditions. Matrimony then, being an indissoluble
bond and knot, whereby the husband and wife
are fastened together by the ordinance of God,
is * farre straighter than any other coniunction
in the society of mankind. In so much that it is a
lesse offence for a man to forsake father and
mother, and to leaue them succlesse, (who
notwithstanding ought, by Gods commande-
ment to be honoured) then it is for him to doe
the like towards his lawfull married wife. Where-
fore let them looke well what they doe, that are
ready for light and small causes to separate man
and wife: seeing that Christ himselfe saith, Mat.
19. 9. that whosoever is separated from his wife,
saiuing for whoredome, and marieth another,
committech adultery.

This is a thing worthy to bee remembered,
both on the behalfe of the suter and wooer, as
also on her part that is wooed: Namely, that
they deale plainly and faithfully one with the
other, and not guilefully, & craftily go about to

* Marriage hon-
ourable.

1. For the author
which is God.

2. For the time
which was du-
ring the state of
Adams innocen-

cy.

3. For the place
which was Pa-
radise.

* Gen. 24.

Mat. 15. 5.

Mark. 10. 7.

I Cor. 6. 16.

Ephes. 5. 31.

deceit one the other, in body or in goods. For
so doing, they shall neuer see one the other so
louingly and commodiously as they hoped and
desired they might; when the one hath fraudu-
lently and deceitfully enticed and beguiled the
other, either in body or substance; for naturally
hath he him or her, that doth beguile vs. Nei-
ther is there any thing that displeaseth a man or
woman more, than to lacke and faile of a thing
they both hoped and looked for. And therefore
it were conuenient, and also much better, that
both parties should disclose the one to the o-
ther, the imperfections, infirmities, and wants
in either of their bodies; as also the riches and
and meannesse of their goods and substance,
as in truth it is: yea, though it should be with
perill and losse one of the other, rather than
one to obtaine and get the other, with fraud,
guile, and discord.

But before we shall come to speake of the
causes of marriage, we purpose (God so wil-
ling) briefly to shew, howe it becometh that in-
deed to marry, should chuse him to meet, fit, and
honest mate: for thereliech much weight in the
wise election and choise of a wife. As he that
will plant any thing, doth first consider the na-
ture of the ground in the which he intendeth to
plant: euen so much more ought a man to haue
respect to the condition of the woman, out of
whom he desireth to plant children, the fruit
of honesty and welfare.

Gen. I. 18.

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The first thing that is to be remembered of such a one as myndeth to marry is, that hee doe not chuse his wife within such degrees of consanguinitie, and affinitie, as are by Gods Law forbidden. *Such as are of kindred in the flesh, may not contract matrimony.*

Secondly, Religion and faith must be considered, lest he make diuorce of the true faith, or bring it into perill. For although he thinke himselfe as wise as ^b Salomon, and as strong as ^a Sampson, yet may hee be overcome as they were. Therefore great aduertisement before-hand is to be taken in this behalfe, lest afterwards, with much griefe and sorrow of heart hee doe too late repent. *^a Leuit. 18. 6, &c. ^b Deut. 7. 3. ^c 1 Cor. 6. 14, 15, &c. ^d 1 King. 11. 4. ^e Iudg. 10. 17, 18*

Now if any that hath matched himselfe with a wife that is an infidell, irreligious, or of a corrupt religion, should peruse a way for this matter, hee can best proceed with himselfe, as the Apostle manifestly proveth. For we must put a difference betweene that marriage that is made and done already, and that which is yet to doe. Wherefore he that is snared and matched with such a wife as is either froward, wretched, or else as poisoned with superstition and poperie, in such a case must call vpon God, and live in his feare, in faithfulness, in patience, with discretion, & godly counsell, labouring to win her from the world. For like as the husband-man doth with his labour and diligence, till the ground where he hath once taken to sowe, although it be never so full of thistles: so if it be chaste, if it be strong,

weeds, brambles, or briars; or though it cannot beare much wet; yet through good husbandry he winneth fruit therof. Even so in like manner, he that hath married a wife that is irreligious or froward, if he shall vse like diligence to instruct and order her minde, if he diligently and courteously apply himselfe to weed away by little and little the noysome weeds out of her minde, both by wholesome and godly precepts, and by Christian conuersation; it cannot bee but in time he shall feele the pleasant fruit thereof to both their comforts. Euery one therefore that purposeth to marry, ought also to remember that there be three manner of riches in man:

Three manner of
vices in man.

1. The riches of the minde.
2. The riches of the body.
3. The riches of temporall substance.

The best and the most precious, are the riches of the mind: as without which the other two are more hurtfull than profitable.

Riches of the
minde,

The riches of the minde, are the feare of God, faith, a desire of Gods glory, the knowledge of his will, sobrenesse, liberality, chastity, silence, humbleness, honesty, and such like vertues. These vertues lie not still, neither hide themselves wheresoever they be, but will breake out diuers waies, so that they may well be spied and discerned.

As then a traveller hath markes in his way, that hee may proceed aright: so likewise the man or woman that intendeth to marry, haue also

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also markes in their wayes, by which they may make a right choice.

There bee certaine signes of this fittnesse and godlineſſe; both in the man and in the woman; ſo that if the man be deſirous to know a godly woman, or the woman would know who is a godly man: then let them obſerue and marke theſe fix points:

1. — The report.
2. — The looks.
3. — The ſpeech.
4. — The apparell.
5. — The companions.
6. — Laſtly, the education and bringing vp.

*Six rules to be
obſerved in the
choice of a good
wife, or a good
husband.*

which are like the pulſes, that ſhew whether a man be ſicke or whole, well or ill.

1. *The report, name, or fame,* that he or ſhee hath had, and yet haue, and what opinion honeſt folkes haue of them; becauſe as the market goeth, ſo the market-men will talke. A good man and a good woman, commonly haue a good name, becauſe a good name is one of the bleſſings which God promiſeth to good men and good women. But a good name is not to be prayed from the wicked; and therefore our Saviour Chriſt ſaith, *Woe be to you, when all men ſpeak well of you:* Luke 6. 26. that is, when euill men praiſe and commend you: for that is a plaine argument, that you are ambitious, vaine-glorious, and of the world: *For the world likeſh and praiſeth beſt of men,* Ioh. 15. 19.

1. Report,

*Prou. 10. 7. and
12. 1.*

*Preach. 7. 3.
Pſal. 112. 6.*

Neuerthelesse, it is convenient that every Christian should so live in the world, that although he cannot say as Christ sai 3. *Which of you can rebuke me of sinne?* Ioh. 8. 40. yet so as in truth hee may with a good conscience boldly say, Which of you can accuse me of lying, swearing, whoring, dissembling, dishonesty, deceit, covetousnesse, or such like? Though therefore no man can cleere himselfe in thought before God, of these and other notorious vices, yet every one before men should avouch it, and approve it in their doing, and live so uprightly, holily, iustly, and vnblameably, that none could iustly charge them with any open sinne. Luke 1. 6. 15. Ioh. 1. 1. 1 Thessal. 2. 10. and 3. 13. Tit. 2. 12. 1 Pet. 1. 15. Ioh. 10. 23. and 13. 27. 2. The next signe is, *The lookes*; For as Salomon saith; *The wisdom of a man doth make his face to shine*, Eccl. 8. 1. that is, procureth himselfe your good goodliking; and so also, godlinesse in the face of a man, or of a woman; and so likewise, folly and wickednesse may many times be seen and discerned by the face of a man or a woman. And therefore it is said in Esay, *Their trial of their countenance testifieth against them*; although their lookes could speake. And therefore we read of proud lookes, and angry lookes, and wanton lookes, because they bewray pride, and anger, and wantonnesse.

It is truly said, that a modest man dwells

2. The lookes.
Prov. 17. 4.

Esay.

Psal.
Ioh. 13. 7.

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at the signe of a modest countenance, and an honest woman dwelleth at the signe of an honest face: which may fitly be compared to the gate of the Temple, that was called *Beautifull*. *Acts 3.2.* she wing, that if the entry be so beautifull, within is great beauty.

To shew how a modest countenance, and womanly shamefastnesse doe commend a chaste wife, it is observed, that the word *Nuptia*, doth declare the manner of her marriage: for it importeth a couering; because virgins which should be married, when they came to their husbands, for modesty and shamefastnesse did cover their faces: as we reade of *Rebecca*, who when she saw *Isaac*, and knew that he should be her husband, cast a vaile before her face, shewing that modesty should be learned before marriage, which is the dowry that God addeth to her portion.

3. The third signe is her *talke* or *speech*, or rather her silence. For a man or a woman talking is the mirror and messenger of the mind; in the which it may commonly be scene without, in what case the man or woman is within, according to the common proverb: Such as the man or woman is, such is their talke.

Now silence is the best ornament of a woman, and therefore the Law was given to the man rather than to the woman, to shew that he should be the teacher, and she the hearer; and therefore she is commanded to learne of her husband.

husband, 1 Cor. 14. 34, 35.

*Maids must
speake like an
Eecho.*

As the *Eecho* answereth but one word for many, which are spoken to her; so a Maids answer should be in a word: for shee which is full of talke, is not likely to proue a quiet wife.

Mat. 12. 34.

The eye and the speech, are as the glasses of the minde: *For out of the abundance of the heart (saith our Saviour) the mouth speaketh.* As though by the speech we might know what aboundeth in the heart: and therefore hee saith, *By thy words thou shalt be iustified, and by thy words thou shalt be condemned.* That is, thou shalt be iustified to be wise, or thou shalt be condemned to be foolish; thou shalt be iustified to be sober, or thou shalt be condemned to be rash; thou shalt be iustified to be humble, or thou shalt be condemned to be proud; thou shalt be iustified to be louing, or thou shalt be condemned to be enuious.

Mat. 12. 37.

Therefore *Salomon* saith, *A fool is his own snare.* Snare is a snare to his owne soule. Snare is made for other, but this snare catcheth a mans selfe, because it bewrayeth a mans folly, and causeth his trouble, and bringeth him into discredit.

Prov. 18. 7.

Contrariwise, *The heart of the wise (saith Salomon) quicketh his mouth wisely, and the words of his mouth haue grace.*

Prov. 16. 23.

Now to shew that this should be one marke in the choice of a wife; *Salomon* describing a right wife, saith, *She openeth her mouth with wisdom: and the law of grace is in her tongue:* for that she delighteth to talke of the word of

Prov. 31. 26.

God.

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God. A wife that can speake this language, is better than she which hath all the tongues. But as the open vessels are counted vncleane, so also account that the open mouth hath much vncleannesse.

4. The fourth signe is, *the apparell*; for as the pride of the glutton is noted, in that hee went in purple euery day: so also the humility of Iohn is noted, in that hee went in haire-cloth euery day. For doubtlesse by a man or a womans apparell, excessiue laughter, and going, they may partly be discerned of what disposition they are. It is conuenient that he that will be a suter to a woman, marke what apparell she customably vseth to weare; whether it be vaine, whorish, wanton, light; or comely, modest, and mannerly, and beleeuing her estate and condition: to wit, honest and sober payement. For apparell doth often giue a certaine and sure testimony of pride, lightnesse, wantonnesse, inconstancy, vnshamefastnesse, filchinesse, or vncleannesse, and other vices, or vertues, that be either in the man or woman. For a modest man or woman, are for the most part knowne by their sober attire: as the Prophet *Eliab* was knowne by his rough garment. So that wee are to looke for no better within, than we see without; for euery one seemeth better than they be. If then the face be vanity, the heart is pride. Hee that biddeth vs abstaine from the *show of euill*, would haue vs to abstaine from those meanes, *Hufbands*

4. Apparell.
Luk. 16. 19.

Marke 1. 6.

1 King. 18.

1 Thess. 5. 22.

Rom. 12. 2.

5. Company.

Men are commonly conditioned, even like unto them that they keepe company withall.

Prou. 1. 11. and 13. 20.

Psal. 6. 8.

Ios. 23. 12.

Num. 16. 20.

1 Cor. 6. 14.

Ephes. 5. 7.

bands or wives, who haue the shewes of euill: for it is hard to come in the fashion, and not to be in the abuse. And therefore the Apostle saith, *Fashion not your selues like vnto the world*; as though the fashions of men did declare of what side they are.

5. The fifth signe is the *company*, by meanes whereof much may be perceined. For a whole and sound eyes, with beholding and looking on fore eyes, be annoyed and hurt: euen so, good and honest folkes be oftentimes stayned and hurt with the company of the wicked and vngodly: according to the common prouerbe. Such like is every one, as the company is, with whom they keepe. For birds of a feather will hold together, and fellows in sinne, will be fellows in league: euen as young Rehoboam chose yong companions. 1 King. 12. 3. The same beast will not keepe with the wilde, nor the cleane dwell with the leprous. If a man can be knowne by nothing else, then he may be known by his companions: for like will to like, as *Salomon* saith, *theres call one another*.

Therefore when *Dauid*, left iniquity, hee said, *Away from me all, ye that worke iniquity*; shewing, that a man ouerabandoneth euill, vntill he abandon euill company: for no good is concluded in this parliament. Therefore chuse such a companion of thy life as hath chosen company like thee before. For they which chuse such as loued prophane companions be-

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before; in a short time are drawne to bee profane too.

6. The last signe is *education*, which giueth also great testimony, namely, by whom, and how euery one is brought vp, whether the man or the woman were constant among virtuous or vicious persons; and whether the parties, having continued in the nurture of the virtuous and shewd themselves obedient to them, yea, whether they were brought vp, or whether either of the parties had broken out of this discipline, and followed his, or her owne wilfulness. For it is a small matter whether of them to haue dwelt among, or with virtuous and religious folke: but herein lyeth the force and weight; how fast, yea, how much, either for both the parties haue followed the sayd profane, or where they, and were diuised and bounden vnto them. For *Ande* was among, and accompanied with the Apostles, brought vp certaine yeares vnder Christ, but for all this he was neither the better, nor for he left not his vyrgled pranks, neither was he obedient. None of these good education and discipline, for in the good manners: then and would commonly haue most of those good, or euill things, which in youth they learned. Therefore to proue good, honest, and vertuous, or impure, and for each much from the infancy to bee well governed, and Christianly brought vp. For wee retainie much more of the customes wherewith we be bred,

bred, than of the inclinations wherewith we be borne.

All these properties are not spied at three or foure comings and meetings of the parties, for hypocrisie is spunne with a fine threed, and none are so often deceived as lovers, Hee therefore which will know all his wifes qualities, or shee that will perceiue her husbands dispositions, and inclinations, before either be married to the other, had need to see one the other eating and walking, working and playing, talking and laughing, & chiding too: or else it may be, the one shall haue with the other, lesse than he or she looked for, or more than they wished for. Here is to be remembered, a thing adioyned to marriage, and going before it, namely, *Betrothing*, being a solemne and laudable custome of Gods children, as is proued Deut.

what betrothing is.

20. 7. and 22. 23, 24. This *betrothing*, is a covenante betwene the parties to be married, before six witnesses appointed thereto: whereby they giue their troth, that they will, and shall marry together, except some lawfull ynnecessitie and disliking each of other doe hinder it in the meane time. The practise of it wee see, Mat. 21. 8, Luk. 1. 17 where the Virgine *Mary* was betrothed to *Ioseph*, yet they had not met together, to wit, to accompany together according to the end of marriage. This custome, noted and marked in diuers places of the Scripture, hath diuers good grounds to be obserued,

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observed, which prove that there ought to be a contract before marriage. And for the better understanding of this point of *betrothing*, it shall not be amisse, in some plaine and short manner, to make knowne the holy doctrine hereof, with the doctrine also of marriage, and marriage duties. First, then we must know, that euery marriage that hath beene wel and orderly vsed, either of the heathen (which were onely enlightened with the law of Nature) or of the people of God, who also were to be directed by his word, was perfected by two solemne actions: that is, by an apparent and open contract, and by publike marriage, the true and vnfained confirmation thereof. Wherefore we will first speake of a contract (which is also called espousing, affiancing, betrothing, or handfasting) then of marriage it selfe. And for betrothing, or espousals, we reade in the writing of ancient Philosophers, Histories, Orators, Poets and others, that they be of great antiquity, of necessary vse, and haue beene ordinarily practised. Insomuch as the vsers thereof are highly commended, the neglecters and abusers hereof sharply rebuked and condemned.

Which seeing they could not doe, but vpon knowledge and iudgement, it doth manifestly declare, that they did it by Nature's law, written and bred in their breasts. And therefore such Nature it selfe (though in some matters starke blinde, and in many of very dimme sight) hath

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Lord in Deuterion. Cap: 22. 23, &c. requireth no
lesse punishment to be inflicted vpon them that
violate the bonds of espousall, than if they brake
wedlocke. For he commandeth, that if any man
shall abuse a betrothed virgin in the Citie, both
shall be stoned to death, she mayd because shee
cried not, the man because he hath bumbled his
neighbours wife. *21. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
Where by the way is to be remembred, how
God calleth the betrothed a wife. If then such
wickednesse by iniustice deserueth death, and if
betrothed persons be truly to be termed man
and wife, onely in regard of the precedent es-
pousals; wee may then plainly see how highly
the Lord doth esteeme and honour them: the
breach whereof he punisheth with the punish-
ment of adultery: and the persons betrothed, he
honoureth with the names of man and wife. If
indeed he had not ordained and allowed them,
but that they had bene of humane institution
aloue, he would not haue honoured them with
such titles, or haue imposed death by stones, for
the breach of mans ordinance. Againe, if a man
abuse a betrothed maid in the field, he saith that
the man shall die, but vnto the maid shal
doe nothing, because there is in the maid no
cause of death. *10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
Now imposing death vpon this man, and not
vpon him that abuseth a maid, not betrothed,
the Lord doth hereby evidently teach, that es-
pousals are a degree beyond a single state, and
of

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of the nature of marriage: and therefore the vnlawfull breach thereof deserueth death. For what else should the Lord grace them with such large priuileges, and punish the breach thereof with seuerer punishment?

Judg. 14. 1, &c.

Further, the faithfull in all ages instructed by these and such commandements, approued and practised these espousals, not only by themselves, but also by their children. *Sampson*, liking and louing a woman of the *Philistines* in *Timnah*, desired his father and mother to give her vnto him to wife, and so they did: at which time *Sampson* made a feast, according to the custome of the young men. Albeit her father afterwards would not suffer him to marry her, but gaue her to another; for which iniury *Sampson* renouged himselfe of the *Philistines*, by burning vp their shocks and standing corne, vineyards, and oliues: for which the *Philistines* burnt both the father and the daughter. So *Dauid* begged *Michell* of her father *Saul*, who gaue her vnto him to wife, with condition, that he should bring him a hundred fore-skinnes of the *Philistines*, and therefore when *Saul* was dead, he required her of *Ishbosheth* *Sauls* sonne, who sent her vnto him. Also *Ioseph* and *Mary* the mother of *Christ* were betrothed, which God would neuer haue permitted, if it had not bene of his owne ordinance, and agreeable to his owne will, or if it might any manner of way haue stained, either *Iosephs* honesty, or *Marys*

1 Sam. 18. 25,
26, 27.

2 Sam. 3. 24, 25.

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virginity: nay, if it had not much more graced and adorned both, than the want of espousals could haue done.

And to auoid tediousnesse in so plaine a truth, seeing the Scripture giueth power and authority to parents, to giue, and not to giue their children in marriage; saying, Let him doe what he will. Againe, He that giueth her in marriage doth well, and he that giueth her not to marry ^{1 Cor 7:36,37} age doth better, (whereof we shall speake more 38. at large anon:) there must needs be before the publike act of marriage, some speciall time appointed, wherein both parents and parties may testifie and signifie their mutuall liking and consents, vntill they despise to marry in the Lord.

Wherefore, if the law of Nature, the Law of God, the practice of the heathen, the custome of the faithfull, especially of the parents of Christ: if the punishment of the espousal-breakers, and the rewards and priuileges of the espoused: and finally, if the fatherly authority ouer children, doe approue and require the continuall vs of this ordinance of God, it must needs be confessed to be both lawfull and necessary: yee, being the first principall part of marriage it selfe, it must needs be honourable in his kind, as well as marriage it selfe is. Now then, in the next place, let vs see and learne what a Contract is to the end, that vpon sound knowledge and right iudgement, wee may alwayes vse it well.

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and

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and neuer ill, for want of good vnderstanding.

A Contract is a voluntary promise of Marriage, mutually made betweene one man and one woman, both being meet and free to marry one another, and therefore allowed so to doe by their parents.

This short sentence, sheweth the whole nature, quality, property, vse and abuse, with all other things that are to be obserued or eschued in a right *Contract*, as shall appeare by the vnfol- ding of euery word contained therein; for, as there is none vaine and idle, voyd of his proper signification; so euery one hath his proper weight, seruing for speciall and necessary vse.

1. First, we call a *Contract*, a promise; and so it is indeed; for what is a promise, but a speech, which affirmeth or denieth to doe this or that, with purpose and words of testimony, to performe and accomplish that which is affirmed, or not to doe that which is denied? And what other thing is indeed a marriage-*Contract*, but this? so that it must be in nature, a true and right promise: not the vow of a promise in time to come, but a present promise indeed. For if one party doe say, I will promise to marry thee; this is no promise indeed, but a promise of a promise, and consequently no *Contract*, but a pro-

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promise of a *Contract* : and therefore tyeth nor bindeth neither parties nor parents to keepe the same ; for it is not in nature any *Contract* at all.

Againe, if a *Contract* be in promise, it is not only a purpose of the heart, nor a dumbe shew or doubtfull signification of promise, but a plaine promise, vttered and pronounced in a right forme of speech : as when one saith, I doe promise to marrie thee, or I doe espouse, affiance, or betroth my selfe to thee in marriage, or such like : wherein all ambiguity and doubtfulness of speech is to be eschued, that as the meaning of the heart is simple and plaine, so likewise the words of the tongue might be simple, plaine, and voyd of all deceit.

2. Secondly, we call a *Contract*, a promise of marriage ; because it is not a promise of euery thing, neither of honour, of inheritance, of riches, or of any other thing else, sauing onely of marriage. Now we meane by marriage, not only the parties married, but also coniugall & marriage duties, and offices, that peculiarly belong to this honourable estate, and are necessarily to bee performed mutually of both. For this promise touching persons themselves, is of such force and weight, that it tendeth to the alienation of the proprietie of bodies ; for so it is written : The wife hath not the power of her owne body, but the husband : and likewise also the husband hath not the power ouer his owne body, but the wife. For, although this is not

1 Cor. 7. 4.

perfectly done, till the act of marriage be ended, yet this promise is the principall beginner and worker thereof: because they that promise marriage, doe necessarily thereby promise, that two shall become one flesh, and that they will alwayes giue mutuall beneuolence one to another.

Touching the peculiar duties of Husbands and Wiues, which likewise are promised by this *Contract*, we will here onely recite them, leauing the doctrine thereof to another place and time.

1. The Husband, his duty is, first, to loue his wife as his owne flesh.

2. Thento gouerne her in all duties, that properly concerne the state of marriage, in knowledge, in wisdom, judgement, and iustice.

3. Thirdly, to dwell with her.

4. Fourthly, to vse her in all due beneuolence honestly, soberly, and chāstly.

1 Pet. 3. 7.

1 Cor. 7. 4. 5.

1. The Wife, her duty is, in all reuerence and humility, to submit and subiect her selfe to her Husband, in all such duties as properly belong vnto marriage.

2. Secondly, thereinto be an helpe vnto him, according to Gods ordinance.

3. Thirdly, to obey his commandements in all things, which he may command by the authority of an Husband.

4. Fourthly and lastly, to giue him mutuall beneuolence. As for the rest of mutuall duties,

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as they may be all comprehended vnder these, so there shall bee a fitter occasion to speake thereof.

Thirdly, wee call this promise of marriage voluntary; because it must not come from the lips alone, but from the wel-liking and consent of the heart: for if it bee onely a verball promise, without any will at all, (and so meere hypocriticall and dissembled) though it binde the party that promisseth to the performance of his promise made before God and man: yet if the parents afterwards shall certainly know this, and that there was no will, nor vnfained meaning at all in the party, neither yet is, but rather a loathing and abhorring of his Spouse betrothed, though hee be not able to render iust and sufficient cause thereof, they may vpon this occasion, either deferre the day of marriage the longer, to see if God will happily change the minde of the party; or vterly breake and frustrate the promise: if all good meanes and occasions hauing bene vsed, none will preuaile: but that the party rather groweth worse and worse.

For, a *Contract* being a willing and a voluntary consent, there is no cause why the parents, and such as haue authority, and power in such cases, when they shall vndoubtedly know that the promise was altogether unwilling, and therefore made in meere hypocrisie and dissimulation, neither can be by tract

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Gen. 24. 57.

of time, or any other good meanes vsed, be bettered, but rather waxeth worse and worse, may not breake and frustrate the same. For why did *Rebecca's* parents deny her to *Isaack*, neither would send her with *Abrahams* seruant to be married, before such time as they had asked her consent: yea, when as they said, We will call the maid and aske her consent: doe they not plainly shew, that both the law of Nature, and the Law of God taught them, that this consent was of great moment, and absolute necessity? And when the Apostle doth command men and women to marry in the Lord; how can the marriage be in the Lord, when one party doth not onely not loue, but hate the other? And how can such two become one flesh lawfully, when as there wants the vnion and coniunction of the heart, the true naturall mother of all marriage duties? Wherefore this promise must be in this respect, at least willing and voluntary.

For, albeit it is not necessary, neither yet possible, that there should be such great measure of true, holy, and sanctified loue at that time as afterward, (for that groweth by little and little according to the blessing of God, and the faithfull performance of other duties afterward euen to their liues end,) yet if it be voluntary and vsained, it is enough, and sufficient to make a true contract in the Lord. So as no man ought to separate those, whom God hath thus ioyned.

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Secondly, we call it voluntary, in reſpect of conſtraint and compulſion, contrary to a free conſent. For if either party be urged, conſtrained, or compelled, by great feare of their parents or others, by threatening of loſſe of preferment, of health, of limbe, of life, or of any ſuch other like, or by any other violent manner of dealing whatſoeuer, to yeeld their promiſe, cleane contrary to the motion or good liking of their hearts; this kinde of promiſe, as it doth not bind the party to keepe it, ſo it ought to be fruſtrated and broken, by the parents themſelues, or by ſuch maſters, as may and ought to command and rule them in ſuch caſes. If this were not ſo, how could the parties keepe the commandements of God, giuing them direction whom to marry? Firſt, that they ſhould marry onely in the Lord.

Againe, that they ſhould not be vnequally yoked with infidels: neither of which they can keepe if their parents might compell them to *Contract* and marry. It becommeth the parents to perſwade their children by all good meanes to yeeld their conſent, rather than to draw them by wicked ſleights and cunning, drunkenneſſe, or any other wicked and violent meanes. For, as that is not to marry in the Lord: ſo all ſuch forced *Contracts* may be broken and fruſtrated by the Magiſtrate, who is Gods Lieutenant, to redreſſe ſuch intolerable enormities among the ſocieties of men. For, if

parents may deny marriage to such as have onely by force and violence obtained the word and body of their child, much more may the magistrate deny marriage, where onely a verball promise hath beene gotten by violent compulsion: and for these causes, and in this sense and meaning alone, we conclude, that *Contracts* must be voluntary,

Fourthly, it must be a mutuall promise, that is, either party must take it to other, not the man onely, nor the woman onely, but both the man and the woman: though decency and order require the man to doe it first, and then the woman, because he is her head, and she his glory: and ought to leade and guide her in all things, wherein the Lord hath put a preheminence.

For, if this promise be not mutuall made of them both, but of one alone, it is no true and perfect *Contract*, and therefore may be broken by parents, and such as have authority herein: because the party unpromising, is not bound by word or deed, but is free, inasmuch that such a *Contract* is rather so termed, than that it is any true *Contract* indeed.

But if it be mutuall, then it doth mutuallly and inuiolably binde both: so that in this regard, neither parent, magistrate, nor any other, can or ought to breake it: for this being fully performed and accomplished, is one principall cause of making two one flesh, in such

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sort as it is written: *Therefore a man shall leave his father and mother, and shall be ioyned to his wife, and they two shall be one flesh, &c. Gen. 2. 24.* Altho that the man hath not power ouer his own body, nor the woman ouer hers: and so to be shew'd, hence ariseth all mutuall beneuolence betweene them. And therefore a point of great weight and necessity, in no wise to be omitted in a *Contract*.

Fifthly, we say, it must be betweene one man and one woman: where first it is to be noted, that it may not, nor ought not to be betweene any other creatures, but mankinde: may, neither among brute beasts nor Angels. For God hath not ordained or instituted marriage for them, neither can it be betweene man and man, or woman and woman. If any such *Contract* be either voluntary, or by fraud and deceit, by ignorance or error, it is no *Contract* at all, but a meere wicked profanation of Gods ordinance, who gaue onely woman to man, not woman to woman, nor man to man. Likewise, it cannot be betweene Angels good or bad, and woman, because God hath set no such ordinance in the nature of these creatures.

If therefore there hath beene any such matter, or shall be attempted by Satan, with any woman (as some stories report,) it is nothing else but a meere illusion and deuillish practice, to deceiue and draw superstitious into the kingdom of darknesse, and to intrap them in the chaines

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chaines of condemnation: against which, and all other diabolicall illusions, we ought to watch and pray continually.

Secondly, it is to be obserued, that betweene one man and one woman: and not two men and one woman, or two women; not betweene two women and one man, or moe.

By which is condemned, as meere nullities and prophanations, all *Contratts* whatsoever, made betweene more than two. For it is written, *And they twaine shall be one flesh: to which Mark addeth: So that they are no more twaine, but one flesh.*

Wherefore seeing that Christ and his Apostles, expound the first institution of marriage of two onely, and not of any more; it is certaine, that the *Contract* or promise thereof, ought to be of two alone, and no more. So the holy Ghost, saying; *Let every man haue his owne wife, and every woman her owne husband: and not, Let every one haue his owne wiues, or her owne husbands.* It is therefore plaine and questionlesse, that hee would haue a *Contract* and marriage to be onely betweene one and one.

Again, saying; *his owne, and her owne*; doth he not plainly insinuate, euery other person and persons, not to be their owne, but meere strangers, with whom they ought to haue nothing to doe in respect of marriage duties, especially considering that the Greeke word *Idion*, can import no lesse? Now then, if there be at any

time

Mat. 19. 4.

Mar. 10. 8.

Ephes. 5. 31.

1 Cor. 6. 16.

1 Cor. 7. 2.

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time, or any place, a promise betweene more than two, as it is a wicked and meere prophanation of the holy ordinance of God: so it may and ought to be broken; yea, severely punished by parents and Magistrates. If against this it be objected, that many of the Patriarches and good men vnder the law, had many wives, or at least more than one: We answer, It was their secret sinne, and great infirmity, though proceeding from ignorance of the first institution of Marriage, of the Law, and the holy Prophets; (or else they had warrant from God, which we haue noted.) Of the institution: because Christ interpreting it, saith, *From the beginning it was not so*: proving that Moses permitted diuorcement of the first wife, and marriage of the second, not moued or warranted by the authority of Gods institution, but by a fearful and timorous consideration of the hardness of the peoples hearts, whom hee ruled; lest they should haue rebelled against him if he had not so done. Of the Law: because there was by this meanes great injury done to Gods truth, and to the wives diuorced: besides, the Law it selfe well vnderstood (as Christ expoundeth it; Matth. 5. 32.) admitteth no diuorcement, except it be for fornication. And that the Lord did disallow and hate all other kinds of diuorcement; made without the cause of fornication, it is euident, in that he condemneth the second marriage, after the first

Matth. 19. 8.
Deut. 24. 14.

Helv. 13. 4.

Mal. 2. 14, 15,

16.

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first diuorcement, affirming that the woman so diuorced, is defiled by her second husband: which could not be true, if their marriage had beene lawfull and warrantable by the commandement of God; for where the marriage is lawfull and honourable, there the bed is vndefiled. Of the Prophets: Because the Lord hath beene witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed: yet is she thy companion, and the wife of thy covenant. And did not he make one? yet had he abundance of the spirit: and wherefore one? because he sought a godly seed: therefore keepe your selues in your spirit, and let none trespass against the wife of his youth. If thou hatest her, put her away (saith the Lord God of Israel) yet he couereth the iniury vnder his garment (saith the Lord of hosts:) therefore keepe your selues in your spirit, and transgresse not. Than which words, what can be more plainly spoken against this sinne of hauing more wiues than one? For doth not the Prophet plainly say, that God is witnesse, that they haue transgressed against the wife of their youth and covenant? Doth he not call them to the first institution, when God made but one, and that because he would haue a godly seed, and not an adulterous generation? Doth he not further say, that in putting away the wife, they did nothing else but eolier iniury, vnder pretence of his law, as with a garment? And finally, doth he not giue a cleare

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contrary commandement to that wicked custome of diuorcement, and marrying of others? when he saith; Keepe your selues in your spirit, and let none transgresse against the wife of his youth, and of his couenant. Surely, none can be so blinde, but reading this portion of Scripture, hemust needs plainly see and acknowledge the same.

Wherefore, if the first sacred institution of God, do bewray this corruption of hauing more wiues than one: if the Law doe condemne it, and if the Prophets doe so sharply censure and rebuke it, why should any be so impudent and wicked, as to iustifie it in word, or to approue it in thought? Rather as here we teach, let vs iudge and beleue, that euery lawfull *Contract* and marriage, ought to be onely betweene one man and one woman. And the rest to bee so many breaches of Gods ordinances and commandements, which cannot but be hatefull to him, and iniurious to mankind: but especially to the Church of God, which ought to arise of a holy and godly seed. Now if any *Contract* be made betweene more than two, it is altogether voyd, and of none effect, and ought to be broken by the party, and punished by the Magistrate.

The sixth point concerneth the persons betweene whom the *Contract* is made, in whom there is required two properties: meetnesse for marriage, and freedome or liberty to marry one another. Touching the first, those especially are
fit

Gen. 1.28.

1 Cor. 7.8,9.

fit and meet to marry, whom God doth call to that honourable estate, and commandeth them to vse it as his lawfull meanes, appointed and sanctified for procreation: for so it appeareth by the first institution, wherein God gaue the woman to the man to be an helper meet for him, as in other things, so especially in this: whom he blessed, saying, *Bring forth fruit and multiply, &c.* And that wee may know more particularly what sort of persons they bee, the holy Ghost describeth them to be such, as to whom the gift of continency is denied, yet the gift of procreation is vouchsafed and granted. For if marriage (as the Apostle saith, Heb. 13. vers. 4.) be honourable among all sorts of persons, then amongst those that be strong. Againe, it is written, *I say to the unmarried, and to widowers, it is good for them if they abide even as I do: but if they cannot abstaine, let them marry: for it is better to marry than to burne.* In which words we may plainly see, that hee pointed out, as with his finger, those that are called and commanded by God to marry: namely, such as haue not receiued the gift of abstinence and continency. Which calling and commandement is so much the straighter, and the more to be regarded and followed, because the Apostle gaue it to those persons that were molested and persecuted with many and grieuous persecutions: a season of all other most vnfit for any to marry in, inasmuch as beside the ordinarie incontinencies

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modities of marriage estate, it cannot but bring with it many extraordinary grievances and troubles. Notwithstanding, if such persons be called and commanded then to marry, when as there were most grievous persecutions; much more in the time of peace and prosperity.

By this then we see, that all persons which haue not receiued the gift of abstinence, and are fit for procreation, are called and commanded to marry, and therefore may lawfully enter a *Contract* of the same.

But are none else meet for marriage? Wee answer, that no other is called, commanded, or warranted by God, to make *Contract* with any of these meet ones, because they are vnable to performe the principall duties of marriage. As for children vnder age, they are altogether vnfit to take vpon them this honourable estate, and therefore debarred by Gods Commandement from making any promise or *Contract*. If they haue done it, it is but a meere prophana- tion of this holy ordinance, worthy great punishment, and also to be broken, if that (being come to yeares of discretion and state of marriage) they doe not by wisdom and religion supply all that was wanting in their former rash attempt, to the full contentation of all that haue interest in them. As for those that haue receiued the gift of continency, they are called and coun- selled to chastity, during the whole time of that gift,

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gift, for so saith our Sauiour Christ, *All men can not receiue this thing, save they to whom it is giuen*, Mat. 19. 11. And againe, *He that is able to receiue this, let him receiue it*. So the Apostle saith, *It is good for them if they abide euen as I do*, 1 Cor. 7. 7. Againe, *Art thou loosed from a wife? seeke not a wife*: So likewise are those that are borne chaste, or made chaste by men, or by themselves for the kingdome of heauen. But you will say; What if any of these doe make a Contract and marry? We answer, first, if they be utterly vnfit for marriage, their contract is of no validity; and may be broken by superiour authority; but if they be fit for it, we say with the Apostle, *Art thou loosed from a wife? seeke not a wife, but if thou takest a wife, thou sinnest not: and if a virgin marry, she sinneth not*, 1 Cor. 7. 26.

1 Cor. 7. 27.

Last of all, as consanguinity and affinity doe restraine and binde from this former Contract and marriage: so likewise doe naturall frigiditie, and coldnesse, infancie, incurable diseases that deprive men of all fitnessse for the vie of marriage. So as if any such by fraud, ignorance, or any other sinister meanes be contracted, it is nothing; and the parties may be lawfully separated, because they were neuer ioyned together in the Lord, but against the Lord.

And here, when we say, meet and fit to marry one with another, there would be a wife and holy regard had of equality in yeares, of agreement in religion, or similitude in nature and

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manners, outward estate and condition, and qualitie of person, and such like necessary circumstances.

For what is more vnmeet, than for an old person to promise to be contracted to a young one? for an infidell to *Contract* with a beleuer? for a good natured and well mannered, with a crooked and froward person? for a Prince with a begger? For although all these doe not annihilate and make voyd the *Contract* altogether; yet such *Contracts* cannot be in the Lord. And thus much shall suffice to haue taught, touching the fitnessse of Marriage.

Now concerning the freedome and liberty, it is cleere, that those alone haue liberty and freedome to *Contract*, who haue liberty to marry.

Now if we will know who those be, they are diuersly described and noted in *Leu. i 8.* with certaine degrees, as well in affinity as in consanguinity are expressly forbidden: so that if such parties shall *Contract* themselues together, the *Contract* is vaine, and a meere nullity; such ought to be broken and punished.

Againe, euery one either betrothed or married, is bounden and tied from contracting with any other; for that were nothing else but to promise grosse and beastly adultery. And as the Apostle teacheth, that the wife is bound by the Law, as long as her husband liueth: so likewise is the betrothed wife; insomuch as if any such

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shall *Contract* themselves with another, it is a meere nullity and wicked prophanation of Gods ordinance, and ought vpon knowledge thereof to be broken and punished. And thus we see what manner of persons the Lord hath called and commanded to marry, and who they be that are meet and free to marry together, and who not.

The last point is the consent and allowance of their parents: which though it be very materiall and necessary, yet it is not the sole forme or formall cause which maketh a true *Contract*.

For if the parents should yeeld their consent to their children, being neither meet nor free to be married together, it were nothing: and such a *Contract*, though warranted by parents consent, ought to be broken by the Magistrate, and both parents and children are to be punished.

For this cause we haue not said simply, and allowed: but therefore allowed so to doe, because consent of parents to such children as are not meet and fit to be married together, doth not make that *Contract* good, true, and inuiolable: which neuertheless, wanting their consents, though in other respects neuer so good, is a meere nullity, and cannot bee accomplished without the manifest breaches of the institution, and guilt of adultery.

Now by parents wee vnderstand not onely the naturall parents, but such as by the law of nature

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nature and of God, supply their places: as grand-fathers, great grand-fathers, vncles, aunts, great vncles and aunts, brethren, sisters, kins-men, and kins-women, Magistrates, and those to whose families the parties doe especially belong. For all these are honoured in Scripture by the name of parents. Neither may wee exempt out of this number, Gardians, Masters, and such to whom the continuall custody and tuition of any is lawfully committed. For if such be commanded to provide for them, as parts of their owne families, there is no reason why they should not especially be respected, as well in bestowing them abroad out of their familie, as they were in taking them into it. For if their consent be necessary at their coming in, why should they goe out without their consent?

Further, we say their parents, and not his or her parents, because parents on both sides ought necessarily to consent and allow their children to betroth themselves. For this is the privilege not of some parents, but of all; and in that they be parents. Moreover, we say allowed, and not required, neither commanded, nor yet exhorted or instructed so to doe; because, that albeit the parents do neither call their children to this *Contract*, neither command them, neither require them, neither exhort them, (all which notwithstanding they ought to doe) yet if they doe but only allow them, and giue them leave

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consent that they shall contract themselves, it is enough for the tying of the knot, and the substance of the *Contract*. And to proue that this contract is necessary, wee need no more reasons but that which the Apostle setteth downe, saying of the father, *Let him doe what he will*. By which words he putteth it in the will and power of the father, either to bestow or not to bestow his daughter in marriage: saying, In doing either of the twaine, *he sinneth not*. Yet it is written in another place: *If the father refuse to giue her to him, he shall pay money, according to the dowry of Virgins*. In which words the Lord doth giue an absolute authority to the father, to yeeld or not to yeeld his consent: to giue, or not to giue his daughter. For if he haue power to deny it to his daughter that is deflowred, and so (by the Apostles iudgement) made one flesh with another; much more lawfully may he deny his consent to her that is no manner of way bound, but is euery way free. And if hee haue no power to deny his consent in such a case, much more hath he power to giue his consent.

Now his authority and power to deny his consent, is apparent by the expresse commandement of God in that behalf, which saith, *Take heed to thy selfe that thou make no compact with the inhabitants of the land, and so take of their daughters vnto thy sons, &c.* More plain; *Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter*

1 Cor. 7. 36.

Exod. 22. 16, 17.

3 Cor. 6. 16.

Exod. 34. 16.

Deut. 7. 3.

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ter to thy son. How could those parents obserue this commandement, vnlesse God had giuen them power to deny consent to their children; or why doth hee rather forbid to the parents, than to the children? but to shew that the power to giue or not to giue, was in the parents and not in the children? especially considering the children being the principall parts of their parents goods, are no lesse in their power and authority to giue and bestow, than the rest are. This was so well knowne in the Church, and so visually practised amongst the people of God, that the greatest among them, who might seeme to haue greatest liberty in that behalfe, durst not disobey the holy commandement of God. For *Sampson* the strongest of all, though he loued a Maid of the *Philistines*, yet he durst not betroth himselfe vnto her, before he had intreated his parents to giue her vnto him. *Iudg. 15.*

Dauid a mighty valiant Prince, begged *Michol* at the hands of *Saul*, her father, and after his death (being betrothed vnto her) he desired her of *Ishbosheth* her brother. *Jacob* agreed with *Laban* for his wiues. And *Abraham* (the father of the faithfull) by his seruant, intreated *Rebecca's* parents, to giue her to wife vnto his sonne *Isaac*. All which testimonies and examples doe plainly proue the great interest, power, and authority that parents haue in bestowing their children, and that their consent added to the six former points, whereof wee

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haue spoken, doth make for so sure a *Contract*, as cannot be loosed and vntyed by any authority vnder heauen. For here in this, that saying of Christ, Matth. 19. 6. is truly verified: *Let no man put asunder that which God hath coupled together*: but if this, or any of the former be omitted, the *Contract* may be broken and disanulled. And lest wee should be ignorant or forget what those errors are, which disauow and lawfully frustrate a *Contract*. These they be:

1. First, if there be onely a naked shew of a promise, and yet no promise indeed.
2. Secondly, if any other thing be promised than Marriage.
3. Thirdly, if the promise be conuincied to be meere hypocriticall or forced.
4. Fourthly, if one of the parties alone doe promise, and not both.
5. Fifthly, if it were made betweene other creatures, or betweene moe than one man and one woman.
6. Sixthly, if the persons contracted, or either of them be altogether vnfit for marriage.
7. Seuenthly, if either of them be formerly betrothed, or haue committed adultery after the *Contract*, or be allyed, or of kinne, or for any other cause not at liberty to marry.
8. Eighthly, if there lacke the consent of the parents.

If all or any of these be vndoubtedly knowne, and

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and clearely proued, they doe ioynntly and seuerally frustrate or nullifie the *Contract*, so as the Magistrate may lawfully dissolve the same, and set the parties at liberty. But contrarily, if all these concur and accord, the *Contract* is as inviolable as marriage it selfe; neither can the parties be set at liberty by themselves, or by any power whatsoever, because this *Contract* and every parcell thereof is in the Lord: which being a sacred ordinance of God, as it cannot but haue special vse and fruit among his Saints; so now it is time to declare and teach the same.

First, therefore it serueth as a strong bridle to pull backe the force and headinesse of carnall, naturall, and brutish lust. For if this *Contract* be holily and dutifully kept, according to the former doctrine, it would neuer come to passe that any person, man or woman, should abuse their bodies suddenly or hastily vpon every instigation of lust, (like brute beasts) but would willingly, in all modesty and sobriety, take sufficient time of deliberation for the making and accomplishing of this necessary and holy *Contract*, which is ordained to this end, that men might haue sufficient time of deliberation to learne all the vses and abuses, all the commodities and incommodities, all the comforts and discomforts; with all the duties and breaches of duties, that can befall in the honourable estate of marriage.

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2.

Secondly, it serueth to discouer betimes, and in good season, all sorts of impediments and lets that may or ought to hinder the marriage that is promised. Hence came that ancient and most excellent custome of asking the banes of Matrimony thrice, or three severall dayes, to the end that every material defect might be learned in time when it might be remedied, rather than after marriage accomplished, when it is remediable.

3.

Thirdly, it serueth for the keeping and preservation of honest chastity; seeing by this meanes, not onely former promises and contracts, but also fornications (if any haue beene) and adulteries, may be descried and discerned. For after *Ioseph* was contracted, before he was married, his wife was found to be with childe; though without ill demeanour on her part, yet it made *Ioseph* so afraid, that he had intended in his heart privately to relinquish and forsake her, and had so done indeed, had not Gods Angell commanded the contrary. Neuerthelesse, it was the *Contract* that discovered this truth, and so preserved *Maries* virginity, that the Scripture might be fulfilled, which saith, *A Virgin shall conceive, &c.* If this were not, men might vpon knowledge or ignorance make two severall contracts with severall persons, and commit fornication and adultery with other mens wiues, either betrothed or married, and so lose their honesty and chastity, to their great infamy and

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and hinderance.

4. Last of all, it serueth to condemne and auoid all priuate *Contracts* and secret marriages: and contrarily, to iustifie and grace the honourable estate of Marriage, as well in the beginning as in the end thereof, that all things touching the same might be begun, continued and finished in the Lord, according to his commandement, that his promised blessings might ensue vpon it accordingly.

This being done, the parents and parties are to be charged in the name of God, as they will answer at the day of iudgement; plainly to bewray and declare if they know any of the foresaid impediments in themselves, or in their children, for which this *Contract* ought not to be made. If they say they know none, or if they declare none, then the consent of the parents is to be demanded; which if they yeeld, then the consent of the parties is also to be required. And so the parties are to be betrothed and affianced in these words, or such like;

I, N. doe willingly promise to marry thee N. if God will. and I line, whensoever our parents shall thinke good and meet: till such time I take thee for my onely betrothed wife; and thereto plight thee my troth. In the name of the Father, the Sonne, and the holy Ghost: So be it.

The same is to be done by the woman, the
name

name onely changed ; and all in the presence of parents, kinsfolks and friends. After this the parents are to be admonished, to set and appoint the day of marriage, neither too neare nor too farre off, but to appoint a competent space of time, that it may be sufficient for the learning and triall of all lets and impediments whereby promised marriage might be hindred, and yet giue no occasion by reason of the length thereof, to prouoke the parties to incontinency. In the meane time the parties affianced, are to be admonished to abstaine from the vse of marriage, and to behaue themselues wisely, chastly, louingly, and soberly, till the day appointed doe come. And so with a Psalm and prayer to conclude the holy action. Now that there should be a competeut space betweene the time of the *Contract* and the day of marriage, it is very necessary for these causes:

1. That there might be some preparation for the things pertaining to house-keeping, betweene that time and the celebrating of marriage ; but this is not a chiefe cause.

2. Because the Lord would by this meanes make a difference betwixt brute beasts and men, and betwixt the prophane and his children : for they euen as beasts do after a beastlike manner, being led by a naturall instinct and motion, come together : but God will haue this difference, whereby his children should be seuered from that brutish manner, in that they should haue

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haue a certaine distance of time betweene the knitting of affection, and enioying one of another, and a more neere ioyning of one vnto another.

3. That they should in that time thinke on the causes why they are to marry, and the duties of marriage. For many enter therinto, not considering at all of the great duties belonging to them in the same, nor thinking of the troubles and afflictions that follow marriage. But the Lord would haue theſe things thought on, and a conſideration to be had, both of the cauſes of marriage and the duties to be performed, and the troubles to be vndergone.

A good and carefull houſholder ſo ordereth and frameth his houſhold, as it may manifeſtly appeare, that it is indeed the houſe of a faithfull Chriſtian, and that he himſelfe is a Paſtor ouer his family, that he inſtruſteth it diligently in the feare of God, and keepeth it in good and godly diſcipline by continuall exerciſe of godlineſſe. So that in his houſe you ſhall finde the chaſte wiſe, the ſhamefaced, plaine, and modeſt wiſe, decked without as ſhe is within: no painted nor marked thing, rendring true obedience to her husband, and hauing a carefull eye vpon her family, ſeruants and children: the maſter, father, and husband, the children and ſeruants, euery one likewiſe in his degree, imploying himſelfe ſincerely in his duty and office, approving his doings as before God.

Now,

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*Forward wicked
qualities of the
munde.*

1 Cor. 5. 10, 11.

& 6. 9.

Gal. 5. 19, 20, 21.

2 Tim. 3. 2, 3,

4, 5.

Now, like as in the minde there are such vertues as we haue before spoken of : so are there in it also noysome wicked vices and detractions, as vngodlinesse, despising of Gods word, vnbeleefe, idolatry, superstition, ignorance, churlishnesse, lying, falshood, hypocrisie, vnrighteousnesse, swearing, backbiting, distemperance, drunkennesse, gluttony, couetousnesse, vnchastity, vnshamefastnesse, misnourture, rashnesse, furiousnesse, wantonnesse, pride, presumption, vain-glory, chiding, brawling, and vnhandsonnesse. Who so now chuseth him a wife, or shee a husband, that is infected and tangled with such noysome vices, he seeketh not a spouse, or shee a husband, for a right, peaceable, good, honest, and Christian life : but an hell, a painefulnesse, and destruction of all expedient, quiet, and vertuous liuing : but specially there is little good to be hoped for, of him or her, whereas vngodlinesse and contempt of the word remaineth. For like as the feare of God draweth the whole garland of vertues with it : so vngodlinesse and despising of Gods word, bring all vice and abominations ; yea, and shutteth vp the way to amendment.

When these points and rules are duly and warily obserued on either part, they may ioyne together, and say as *Laban* and *Bethuel* said, *This cometh of the Lord, therefore we will not speak against it.* Oh how happy are those in whom faith, loue, and godlinesse are married together, before

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fore they marry themselves? For none of these carnall, cloudy, and whining marriages can say, that godlinesse was inuited and bidden to the bridall: and therefore the blessings which are promised to godlinesse doe flie from them.

2. After the riches of the minde, doe the riches of the body follow next: of which sort is a comely, beautifull, or well-fauoured body, health, a conuenient age, &c. A beautifull body is such a one as is of right forme and shape, meet, and of strength to beare children, and gouerne an house; euen such a one as both the man and woman can finde in their hearts vnfaignedly to loue about all other, and to bee content withall, &c. As concerning the beauty or comeliness of the body (where there is else no good property or quality beside) *Salomon* saith, *Prou. 31. 30. Favour is deceitfull, and beauty is vanity: but the woman that feareth the Lord, she shall be praised.* And *Prou. 11. 22. As a is well of gold in a swines snout: so is a faire woman which lacketh discretion:* or is of vncomely behauiour and hath not wit nor gouernment to behaue her selfe. For beauty is a traile gift and a slippery; and more profitable to those that behold it, than to those that haue it.

The beautifull woman can take no great pleasure in beauty, but a little as it were in a glasse, and yet incontinently she forgetteth that she beheld and saw: and yet it is many times both

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both to her selfe and to them that behold her beauty, a prouocation to much euill: She that is faire waxeth proud of it, and hee that doth behold her becommeth subiect vnto filthy loue. But in the mind (which is iudged to be the man) consist the true lineaments and properties of faitenesse, which entice and prouoke spirituall and heavenly loue, being mixt with nothing that is shamefull, either to be done or spoken. And therefore there is no man so farre without wit, that had not rather haue her which is foule and hard fauoured, but yet is honest and vertuous, than to haue her which is faire and vn honest, and also irreligious.

Happy, and twice happy is that man and that woman that are coupled in marriage with a godly and vertuous mate and bedfellow; they are doublesse greatly blessed of God. For *house and riches are the inheritance of the fathers, but a prudent wife cometh of the Lord.* They therefore are not well in their wits, but greatly deceiue themselves, that make choice of wiues or husbands, hauing regard onely to their stature, comelinesse of personage, or to their beauty, and esteeme not more the riches of the minde.

Health also must be considered in their choice, lest other wise great inconueniences come thereby, and lest the whole house bee poysoned and infected. But we speake here of contagious sicknesses, and not of such common infirmities and

vsuall

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vsuall diseases, that both men and women are subiect vnto. As of madnesse, frenzie, french pockes, or such like: which euery wise man and woman doth vtterly detest.

Neuerthelesse, where any married parties are now together, and bee visited with any such diseases, they must one comfort and suffer with the other, as they are now one bodie, &c.

To haue temporall preferments, is to be borne of noble parents, or to come of a worshipfull stocke, to haue lands, liuings, riches, great offices, gaines, or occupyinges, and such like. But the chiefest nobility, and most worthy of commendation, is indeed to be noble in vertues, in good works, manners and conditions. But to be borne of gentility, and to vse and behaue himselfe vngraciously, is euen as much as to shame himselfe and his kindred.

Such therefore as purpose to marry, ought carefully to foresee and looke to this matter; lest being too greedy of honour, worship, or wealth, and intending to haue the gold, they catch the hot coles, and burne themselves without recovery: for a man may buy gold too deare (as we vsuall say.) For temporall goods sake, the matter miscarrieth, and is in danger.

There is sometimes great wealth, but with little honesty, and with lesse good conscience it is gathered together. And with the same riches will not continue alwaies, prosperity, peace and quiet.

*Chuse a wife for
verie wisely.
Prov. 19. 14.*

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quietnesse. Many so trust to their wealth, as that they will not frame themselves to any lawfull calling, neither will they learne any. Therefore also can they doe nothing to profit their country, and the common-wealth, but liue idly and daintily, and with pride, riot, excesse, and dishonesty, doe quickly wastethat which hath bene long in gathering together. Now then there is alwayes taking from the heape, and nothing laid thereto, it wasteth away in proceesse of time, how great soeuer it hath bene: then followeth pouerty : yea, an intolerable and impatient pouerty: for they that now lauish and spend prodigally altogether, haue had no necessity hitherto, but flowed in all wealth; therefore after such a Sunne-shine, there cometh euer an extreme heat, and thenceforth begin they to warme themselves at the bare pans, and to spare when all is spent.

Such then as in their choice looke to the multitude of goods, and regard not how they were gotten, and whence they came, how customably such smoky hats set vpon their heads, that all the water in the riuer cannot wash away the corruption thereof. For goods without God, honesty, and good conscience, are deadly poison, and the bodily deuill himselfe. Yea, goods and riches in the hand of an vndiscreet and ignorant man, are as a sharpe knife in the hand of a child, that doth no good therewith, but woundeth and hurt himselfe. Wherefore euery man and euery

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every woman in their election ought to have more respect to vertue, godlines, discretion, and knowledge, than to riches. Moreover, an hand that is occupied, and winneth, and getteth his living, godly, Christianly, and honestly, doth far excell any riches that are wonne. For although the world esteeme them happy, which live in wealth, ease, and idlenesse: yet the holy Ghost approueth and alloweth them best that live of the meane profit of their labours, Psal. 128. 1, 2.

And this also is a very necessary point to be obserued, that the man chuse such a woman, and the woman such a man, as that there be equality betwixt them, both in blood and estate.

For by how much the greater and straighter the coniunction is of the husband and the wife, so much the more ought every one to provide to be indifferently matched. And truly this equality of marriage, is in two speciall things to be considered; to wit, estate, and age. For as two horses, or two oxen of vnequall stature, cannot be coupled vnder one selfe same yoke: so a noble-woman, matching with a man of base estate: or contrarily, a gentleman with a begger, cannot be consoorted, and well matched vnder the bands of wedlocke. But yet when it happeneth that a man marrieth a woman of so high a birth, he ought (not forgetting that hee is her husband) more to honour and esteeme of her, than of his equall, or of one of meaner parentage, and not onely to account her his

*Seeks no match
in marriage a-
bove thy degree.
Equality in mar-
riage to be re-
spected.*

*Of the choyce of
a wife.*

companion in loue; and in his life, but (in diuers actions of publike' apparence) to hold her his superiour: which honour is not yet accompanied with reuerence, as is that which for manners sake we are wont to doe to others. And she ought to consider, that no distinction or difference of birth and nobility can be so great, but that the league which both Gods ordinance and nature hath ordained betwixt men and women farre exceedeth it: for by nature women was made mans subiect. But if a man shall take to wife an inferior or meane woman, he also ought to weigh, that matrimony maketh equall many differences: and further, that he hath not taken her for a slave or seruant, but for a fellow and companion of his life. And seeing that election and choice is nothing else, but to take a thing meet and conuenient, to the end it is prepared for: therefore euery one that must cause, ought to regard the end, and to know what thing is conuenient for it. So that it is needfull that he be wise and discret, or else hee cannot dispose it, nor perceiue what thing is conuenient for it. Therefore, if a man would aduisedly consider, that he is to liue with his wife continually, and she with him, hee would then be very circumspect in the choice of her; which choice maketh either very much for his felicity and comfort, or else for his great misery and discomfort. For by how much the more a thing is vnited and knit vnto man, so much the more

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It may either helpe him, if it be good, or hinder him if it be euill. Those dammagés and hurts which are inwardly in the body, are worse than those which are without the body : and those of the soule, than those of the body : and likewise men doe iudge of those things which are called good.

But peradventure it may seeme vnto some, that these things are not vniuersally true. For vnto some the losse of their goods, is more than the losse of their health. But this thing doth not arise nor happen of the goods or money it selfe, but because some man doth perswade himselfe, that to lose his goods is a thing intolerable. And yet for all that, goods are not of more estimation than is life or health, but it is a mans affection that doth rule in this thing : and therefore it seemeth lesse to some, to be driuen out of a kingdome, than to other some to lose a small portion of their possessions. Some will reuenge a word most cruelly ; and some other well beaten and buffered, will not reuenge it at all.

All these things doe proceed and come of the soule, which is most inwardly ioyned and knit vnto a man; and hath more power in him than the body.

If it be then of so great importance, what manner of friend thou haue, to liue commodiously or incommodiously withal; which shall none otherwise dwell, or be in the selfe-same chamber,

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bed, or house with thee, but that thou mayest shake him off at thy pleasure? how much more oughtest thou to take heed when thou chusest thee a wife, which must be continually conuersant with thee, at thy table, in thy chamber, in bed, in thy secrets, and finally, in thy heart and brest? If thou goe from home, thou doest commit thy house, thy family, thy goods, and thy children (of all other things the most pleasant) vnto her; she is the last that leaueth thee at thy departing, and the first that receiueh thee at thy returning: thou departest from her with sweet embracements and kisses; and with sweet kisses and embracements shee receiueh thee at thy returne home: vnto her thou discloseth thy ioy and heauinesse. So that it is an heavenly life to be conuersant and in company with those that a man delighteth in, and loueth. But it is a calamity infernall, to be bound and forced to see those things that a man doth greatly hate and abhorre, or to be in company with those that a man would not be withall, and yet cannot be separated, nor depart from them.

Hereof commeth (as we doe see in some marriages) so great ruines, so wicked and vile deeds, as maymes, and murthers, committed by such desperate persons, as are loth to keepe, and yet cannot lawfully refuse, nor leaue them.

Therefore young folkes ought not to be too rash

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rash and hasty in their choice, but to haue the good aduice and direction of their parents and trusty friends in this behalfe, who haue better iudgement, and are more free from the motions of all affections, than they are. And they must take heed, lest following the light and corrupt iudgement of their owne affections and mindes, they change not a short delectation and pleasure, into a continuall sorrow and repentance. For we learne by great and continuall vse and experience of things, that the secret *Contracts* made betweene those that be young, doe seldome prosper, whereas contrariwise, those marriages that are made and established by the aduice of wise and religious parents, doe prosper well.

But especially, and before all things, such as purpose to marry, must faithfully with seruentnesse, and stedfast beleefe, (without ceasing) make their intercession and prayer vnto God, to whom all hearts are open and knowne, that he would not suffer them to goe amisse, but (as a tender father) helpe and direct them, to make a right choice; so as they may liue honestly, and prosperously, as good Christians ought, to his glory, and their owne comfort. For this purpose, there is a notable example of *Eleazar*, *Abrahams* seruant, who being sent to get, and make choice of a wife for *Isaac* his masters soone, beginneth his matter with prayer, Gen. 24. 12, &c. So did *Isaac* also, as it appeareth in

*A good wife is
about all things
to be craved of
God by pr. yer.*

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the same Chapter, vers. 60. When any haue determined with themselves to marry, and haue vsed all diligence thereto required, they must desire of God, by humble and earnest prayer, good and prosperous successe, in whose hand and power it is to giue it; so doubtlesse he will effect it, if they about all other things shall haue an vndoubted hope and confidence in him. For if they, after they haue settled themselves, and haue satisfied their appetites, shall then resort vnto God by prayer, desiring him that they may obtaine the thing that they most desire: it appeareth that they would make him the minister of their voluptuous desires and pleasures, and so doing, their vowes and prayers become most manifest blasphemy.

And therefore a man should not come vnto marriage as vnto a prophane thing, with a loose and vnprepared heart, but with a quiet, and well purged minde, as to a thing most sacred and holy. For Matrimony doth not consist onely in the coniunction of the body, neither yet in dancing, nor banquetting, proceeding and brought vnto vs with many other things from the Gentiles: but it should rather becomen Christians, most studiously to pray vnto God, that so weighty a thing as Matrimony is, might haue good and prosperous successe. For Matrimony is a thing sanctified of God, the which willett the matrimoniall embraces to be chaste, the bed to be undefiled, and their

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their progeny vnspotted: and it is after the mind
of *S. Paul*, a signe of the great mystery where-
with Christ doth indissolubly vnite himselfe vn-
to his Church. Therefore thou oughtest so *Ephes. 5. 25, 26,*
much as shall be in thee, to lift vp thy mind, and *27.*
to remember how great and worthy an image
thou doest represent; and that thy wife shall be
vnto thee as the Church, and thou vnto her as
Christ; therefore thou shouldest shew thy selfe
vnto her, as Christ shewed himselfe vnto his
Church. The loue of Christ vnto his Church is
incredible: and thy loue also vnto thy wife ought
to be most effectually imitated.

Society, and to liue together, is the most su-
rest and strongest knot to knit, and to ync amity
and loue among men, and beasts themselves.

There can be no greater society or compa-
ny than is betweene a man and his wife; whose
house, whose goods, whose chamber, &c. is
common, their children are common, and they
themselves partakers of all good and euill suc-
cesse, of prosperity and aduersity: the which
society and fellowship, were sufficient to stirre
and prouoke him that loueth not his wife, to
loue and beneuolence. And what company or
loue shall a man looke to haue of him that lo-
ueth not his wife? There are, that in loue and
amity looke for gain, as the vile Epicures doe,
vniworthy to be beloued; men which loue them-
selves, and not their friends. And if wee haue
regard vnto commoditie and profit, there is

nothing that giueth so much as doth a good wife, no not horses, oxen, seruants or farmes: for a mans wife is the fellow and comforter of all care and thoughts, and doth more faithfull and true seruice vnto him, than either maid-seruant or man-seruant, which doe serue men for feare, or else for wages: but thy wife will be led onely by loue, and therefore she doth euery thing better than all other.

And this doth God declare, saying; *Let vs make Adam an helper like vnto himselfe.* By the *helper*, is signified the vtility and profit of the seruice, and by the similitude and likenesse, is signified loue and helpfulnesse. For a seruant, and he that is hired are insufficient to supply that place; these can neither be so much loue and ability to minister helpe and comfort to a man, as will be found in a faithfull wife. The childe is part of the father, and through a naturall pity, they loue each other: but yet the wife is more annexed and ioynd to her husband. The father doth labour and taketh paine for his children; but the children seldome labor or take paines for their fathers, and oftentimes are sent to inhabit and dwell in other mens houses, wherby in a manner it appeareth, that their straight and fast society doth dissolve and breake: but the wife cleaue contrary, doth continually take paines for her husband, who may (as long as shee liueth) neither change house nor bed. If commodity and profit be

looked

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looked for; no commodity excelleth this: if thou shalt loue thy wife, thou shalt liue most pleasantly, if not, thy life will be most miserable and wretched. For there is nothing so sharpe nor so bitter, as to hate the thing that doth fauour and loue thee; nor any thing more happy, than to loue him that loueth thee. Therefore loue, that thou mayest be loued. *bloud*

Now we will in few words shew the occasions of Wedlocke, why, and wherefore it was ordained, and for what purpose it should be contracted; that every man and woman may the better vnderstand to what thing they consent, when either of them granteth to marry the other.

Doubtlesse it cannot otherwise be; but that marriage, which was ordained of such an excellent author, as of God himselfe, and in such a worthy place as Paradise, and of such an ancient time, as in state of Adam and Eue's innocency, and after such a notable order, must likewise haue speciall causes for the ordinance of it.

Therefore the holy Scriptures doth declare chiefly three causes thereof: The first is, the procreation, begitting, and bringing vp of children, Gen. 1. 27, 28, and 9. 1. For in the childbed doe parents liue (after a sort) euen after death.

And if they be well and vertuously brought vp, God is greatly honoured by them, the common-wealth is aduanced; yea, their parents and

all

All other fate the better for them. For they are their parents comfort next vnto God: their staffe, and vpholding of their age: and therefore parents ought to begin betimes to plant vertue in their childrens breasts: for late sowing bringeth sometimes a late, but neuer awapthru-vest: yong branches will bow as a man will haue them, but old trees will sooner breake than bow, &c. But more of this shall be said after, in the duty of Parents.

Psal. 51. 5.

Although marriage be an holy and sanctified ordinance, yet none may vse the benefit of it without some acknowledgement of originall sin, in that vncleannesse may be practised therein, which should cause Gods children to vse their meanes with as much chastity as may be, and husband and wife to keepe themselves together in the feare of God, and in all modesty and sobriety. If then in marriage it selfe there be such mischiefes, what hellish mischiefe is there in those lusts, which are not expressed with these considerations? So that marriage is not a mad and dissolute estate, to giue liberty to their wiues in vncleannesse, nor wiues to consent with their husbands in impurity, by immoderate, intemperate, or excessiue lust.

Many thinke they cannot sinne in this behalfe, if they passe not their owne wiues: but they may make their marriage polluted and defiled, if they vse it without prayer and sober-nesse, &c. 1 Tim. 4. 4, 5.

Therefore

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Therefore the husband is to forbear the company of the wife, when it is with her, as it is common to women, &c. Ezechiel 18.6. Leviticus 18.19.24.22. and 19.18. This was one of the finnes for which the Lord rooted out the Canaanites out of their land.

The second occasion why marriage was ordained, was, that the wife might be a lawfull remedy to auoid whoredome, fornication, and all filthy vncleane lusts, 1 Cor. 7.2,3,&c. Touching this point, I will say no more: for it is handled at large by others already, and I haue elsewhere sufficiently discoursed of it.

*The second cause;
Wedlocke lawfull
for such as haue
not the gift of
chastity.*

The third and last cause was, for mans commodity, to the end to auoid the inconuenience of solitarinesse, that the one may helpe and comfort the other, in sicknesse, in affliction, and in all household cares and trouble, as education of children, and keeping the family in order. For this cause old men and old women may lawfully marry. So that a wife is called by God himselfe, an *helper*, and not an impediment, or an necessary euill, as some vnadvisedly doe say: and as other some say, It is better to bury a wife, than to marry one: againe, if we could be without women, we should be without great troubles.

The third cause.

*This is often
found most true,
that such as are
contenters of
marriage, are
most happy, &
gainst marriage,
and live most
unhappily.*

These and such like sayings, tending to the dispraise of women, some maliciously and vndiscreetly doe vomit out, contrary to the minde of the holy Ghost, who saith, that since was ordained

ordained as a *helper*, and not an hinderer. And if they be otherwise, it is for the most part through the fault, and want of discretion, and lacke of good gouernment in the husband. For married folkes, for two eyes haue foure: and for two hands as many moe: which being ioyned together, they may the more easily dispatch their handy businesse, and household affaires.

For like as a man having one hand or one foot, if by any meanes he get himselfe another, may thereby the more easily lay hold on what he listeth, or goe whither he will: euen so, he that hath married a wife, shall more easily enioy the healthfull pleasures, and profitable commodities of this present life. For in trouble, the one is a comfort to the other: in aduersity, the one a refreshing vnto the other: yea, and in all their life, the one is a helpe and succour to the other.

Most true it is, that women are as men are, reasonable creatures, and haue flexible will both to good and euill, the which with wise discretion, and good counsell, may be altered and turned. And although there be some euill and lewd women, yet that doth no more prove the malice of their nature, than of men. And therefore the more ridiculous and foolish are they, that haue inueighed against the whole sex for a few euill: and haue not with like fury, vituperated and dispraised all mankind, because

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part of them are theeves, murtherers, and such like wicked liuers.

But the marriage and company of the husband and wife, is made amiable, sweet, and comfortable, by these five meanes; by godlinesse, vertue, mutuall forbearing, mutuall loue, and by dutifulnesse performed busily and godlily on both sides.

1. Godlinesse of right holdeth the chiefe place: for there is no stable and stedfast friendship, vnlesse it haue his beginning from God; and therefore must godlinesse needs shine before the rest. For when couples haue determined to obey God, all things afterwards become more easie.

2. Vertue and honest conditions breed mutuall delight betweene man and wife. For when vertue is exercised, it maketh conuersation of living more amiable.

3. Mutuall forbearing, whereby we take in good worth one anothers conditions and faults is very needfull. For in this weaknesse of nature, there happens many scapes, which will breed strife, if they be not couered by mutuall forbearing.

4. Mutuall loue, hauing his beginning of godlinesse and true vertue, maketh the husband and wife not to be too sharpe sighted, in spying into one anothers faults: but that many things either they marke not, or if they mark them, they couer them with loue. For loue

conuerth

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conuerth a multitude of sinners, 1 Peter 4. 8. Prou.
10. 12.

5. Duty performed godlily, carefully, and cheerefully on both sides, maketh the marriage-yoke light and sweet. For when man and wife marke one another, and finde like heedfulness and buxomnesse in their duty, both their company is made more pleasant, and they are the more stirred vp on both sides to render dutifulnesse, that the one may requite the other alike. Where these five duties be not, the company of their life is both loathsome and bitter, or rather more sharpe than death. Therefore, the godly couples must doe their endeavour that these vertues may be seene in their life continually for euer.

Now we will (through Gods assistance) say something concerning the three seuerall points contained in this duty, and mentioned in the beginning hereof, and so end this duty.

1. The first whereof is, that the husband must liue with his wife according to knowledge. This point of doctrine is most plainly proued by the Apostle Peter, where he saith, *Ye Husbands, dwell with your wives, as men of knowledge; giuing honour unto the woman, as unto the weaker vessell, euen as they which are heires together of the grace of life, that your prayers be not interrupted.* Whereby hee teacheth the husband his duty, to wit, that the more vnderstanding and wisdom God hath endued him with, the

• 1 Pet. 2. 7.

By honour is meant that the husband is to sustaine and relieue the wants of his wife, to support, uphold, and beare with her infirmities, as the weaker vessell.

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more wisely and circumspectly he ought to be-
have himselfe in the bearing those discommo-
dities, which through his wiues weaknesse, of-
tentimes cause some iarre and dislike one to
the other. Neuerthelesse, though shee be by
nature weaker than he, yet shee is an excellent
instrument for him; made for very profitable
use: whereupon it followeth, that shee is not
therefore to be neglected because she is weake,
but on the contrary part, shee ought to bee so
much the more cared for. Like as a vessell the
weaker it is, the more it is to be fauoured and
spared, if we will haue it to continue: euen so a
wife, because of her infirmities, is so much the
more to bee borne withall of her husband,
1 Pet. 3. 7. And forsomuch as the husband and
wife are equall, in that which is the chiefeft, that
is to say, in that gracious and free benefit, where-
by they haue euerlasting life giuen them, though
otherwise I confesse vnequall, as touching the
gouernance and conuersation at home, the wife
is not to be despised, although shee be weake.
And besides, all brawlings and chidings must
bee schued and cast away, because they hinder
prayers, and the whole seruice of God, where-
unto both the husband and the wife are equal-
ly called.

Also for the more confirmation of this point,
the Apostle Paul likewise saith, *Let the hus-
band giue vnto the wife due beneuolence, and
likewise also the wife vnto the husband: The*
wife

*Besides the pray-
ers had with
their f-mity, they
must pray pri-
uately.
Gen. 28. 21.
1 Cor. 7. 3, 4, 5.*

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wife hath not power ouer her owne body; but the husband: and likewise also, she husband hath not the power of his owne body, but the wife. Defraud not one another, except it be with consent for a time; that ye may giue your selues to fasting and prayer; and againe come together; that Satan tempt you not for your incontinency. Which is, as if the Apostle should say, the parties married must with singular affection, entirely loue one the other; for that they are each in others power, as touching the body: so that they may not defraud one another; except the one abstaine from the other by mutuall consent, that they may the better giue themselues to prayer: wherein notwithstanding they must consider what is expedient; lest by this long breaking off, as it were, from marriage, they be stirred vp to incontinency.

The second point is, that the husband should not be bitter, fierce, or cruell vnto his wife: which point is approued by the said Apostle, saying, *Husbands loue your wives, and be not bitter vnto them.*

Col. 3. 19.

Anger in a husband is a vice.

First, and aboue all things, the husband must be circumspect to keepe the band of loue, and beware that there neuer spring vp the root of bitterness betwixt him and his wife.

The root of bitterness to be weeded out by the spade of patience.

If at any time there happen to arise any cause of vnkindnesse betwixt them, (as it is impossible alwayes to be free from it) then he must be carefull to weed vp the same with all lenity,

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of Household gouernment.

gentlenesse and patience, and neuer suffer himselfe nor his wife to sleepe in displeasure. Ephesians 4. 26. And if hee shall haue occasion to speake sharply, and sometimes to reprove; he must beware that he doe not the same in the presence of others: but let him keepe his words vntill a conuenient time, (which is the point of a wise man) and then vter them in the spirit of meekenesse, and in the spirit of perfect loue: and he must not let sometimes to couer faults, and wink at them, if they be not too great and intolerable. Whatsoeuer losse or mischance shall happen vnto them, let him take it patiently, and beare it cheerefully: yea, though the same should come partly through his wifes negligence: yea, rather let it be a louing warning to take better heed in time to come, than a cause to sorrow for that which is past, and cannot be holpen.

Euery wise man (by his owne experience) knoweth, that he is in his life subiect to many inconuenientes, and that of nature he is prone to displeasure, and ready to take vnkindnesse for euery trifle, and especially with his best friends; yea, soonest with his louing wife, who is lothest to displease him. Let him therefore beware of this cankered corruption, and consider that he ought most of all, in loue, to beare with his wife, according to Christs example towards his Church, who gaue himselfe for it, *That he might sanctifie it, and cleanse it, by the*

*How and when
the husband
ought to reprove.*

*Faults sometimes
must be couered
with loue.*

*Not to take
vnkindnesse for
euery trifling.*

L

washing

A godly forme

Ephes. 5, 26.
27, 28, 29.

The husband is
to the wife in
Gods stead.

washing of water, through the word: That hee
might make it unto himselfe a glorious Church,
not having spot or wrinkle, or any such thing: but
that it should be holy, and without blame: so ought
men to loue their wives as their owne bodies: he
that loneth his wife, loneth himselfe. For no man
yet ever hated his owne flesh, but nourisheth it, and
cherisheth it, euen as the Lord doth the Church.
As if the Apostle had said: The husbands duty
is, to loue their wives as themselves: of which
loue, the loue of Christ towards his Church is a
diuinely patterne. And because many husbands
pretend the infirmities of their wives, to excuse
their owne hardnesse and crueltie; the Apostle
willett them to marke what manner of Church
it was when Christ ioyned it to himselfe; and he
doth not only not loath all her filth & vnclean-
nesse, but ceaseth not to wipe the same away
with his cleannesse, vntill he haue wholly pur-
ged it, and made it holy. And seeing that euery
man loneth himselfe, euen of nature: Therefore
(saith the Apostle) the husband shall strine a-
gainst nature, if he loue not his wife: which he
proueth; first, by the mystical knitting of Christ
and the Church together, and then by the or-
dinance of God: who saith, that the husband
and wife are one; that is, not to bee diui-
ded.

Husbands may
not be rigorous
towards their,

The husband is alwaies to remember, that
he be not fierce, rigorous, hastie; nor disorde-
red with his wife: for then there will neuer be

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of Household government.

unitie and concord betwixt them. If the wife do not learne to keepe silence, and the husband to haue patience, it shall rather bee the dwelling of fooles, than the house of friends. For where the husband wanteth wisdom to gouerne, and the wife patience to suffer, they shall be forced (it is to be feared) in continuance of time, to part house, or else euery day to be iarring and brawling.

Euery married man ought also to remember this, that either his wife is wise and religious, or else she is foolish and irreligious. If he be matched with a wife that is sottish, foolish, and ignorant of God and his word, it will little auail him to reprehend or chide her: and if he be married to one that is wise and religious, and knoweth her dutie out of Gods word, then one sharpe and discret word is sufficient to be-
cause, if a woman bee not corrected by that which is wisely and discretely said, she will neuer amend by that which is threatened. When the wife shall be inflamed with ire, wrath, malice, or enuie, the husband ought to suffer her; and after the heat is somewhat cooled, and the flame quenched, then mildly to admonish her; for if she once begin to lose her shamefastnesse in the presence of her husband, then it is likely that there wil often follow brawlings and quarrels betwixt them. And as the husband ought at all times to shun brawlings and quarrellings with his wife, so much more he ought to auoid

wines, especially
when they be new
married.
Prov. 30.3.

The wife is not
to be used or
intreated as a
handmaid or ser-
uant, but as a
fellow.
Prov. 8.7. & 14.
9. & 15.5. & 18
2 & 27.12.
Prov. 9.9. & 19.
25.
Gen. 16.6.

the same, when they shall bee newly married. For if at the beginning she shall haue cause to abhorre and hate him, then late or neuer will she returne to loue him faithfully. Therefore at the beginning of their marriage, the wife and discreet husband ought to vse all good meanes to winne the good liking of his wife towards him: for if then their loue be fixed, and truly settled one towards the other, although afterwards they come to some household words and grudgings, yet it proceedeth but of some new vnkindnesse, and not of old rooted hatred; and therefore the sooner remedied. For loue and hatred be mortall enemies, and the first of them that taketh place in the heart, there it remaineth a dweller, for the most part, all the daies of life: in such wise, that the first loue may depart from the person; but yet it will neuer be forgotten at the heart. But if the wife from the beginning of marriage, do take the heart to loath and abhorre her husband, then a miserable life will follow to them both. For although the husband shall haue power to force his wife to feare and obey him, yet he shall neuer haue strength to force her to loue him.

Some husbands doe boast themselves to be serued, feared, and obeyed in their houses, because the wife that abhorreth doth feare and serue her husband, but shee that indged liketh, doth loue him, and cherish him. As the wife ought with great care to endeuour, and by all good

*The falling out
of louers is a re-
uiving of loue.*

of Household government.

good meanes to labour to bee in fauour and grace with her husband: so likewise the husband ought to feare to be in disgrace and disliking with his wife: for if she do once determine to fix and settle her eyes and liking vpon another, then many inconueniences will ensue and follow.

The husband ought not to be satisfied with the vse of his wiues body, but in that hee hath also the possession of her will and affections: for it sufficeth not that they bee married, but that they be well married, and liue Christianly together, and be very well contented. And therefore the husband that is not beloued of his wife, holderth his goods in danger, his house in suspicion, his credit in ballance, and also sometimes his life in perill: because it is easie to beleue that shee desireth not long life vnto her husband, with whom she passeth a time so tedious and irksome. And if any vnkindnesse or displeasure should happen to be at any time betwixt the husband and the wife, yet neither of them ought to impart, or to make it knowne vnto any one of their neighbours: for if they be such as wish them euill, they will reioyce at it, and if they be such as wish them well, then they minis^{ter} matter whereof to talke.

That husband that is marched and doth encounter with a wife that is a dizzard, a foole, a babler, light of behauiour, a glutton, a childer, slothfull, a gadder abroad, vntractable, *That man is miserable that is married vnto a foolish woman.*

iealous, or dissolute, &c. it were better for him to be a slaue to some honest man, than a husband to such a wife,

The best rule that a man may hold and practise with his wife, to guard and gouerne her, is to admonish her often, and to giue her good instructions, to reprehend her seldome, neuer to lay violent hands on her, but if she be good and dutifull, to fauour her, to the end she may continue so; and if she be shrewish and wayward, mildly to suffer her, to the end that shee wax not worse. But some husbands be of so sowre a nature, and so ynpleasant in their behauiour, that they can hardly be loued, no not of their wiues; their countenance is so lowring, their company so currish, that they seeme angry, euen when they are best pleased; they cannot speake faire; scarce will they laugh, when their wiues laugh vpon them: a man would say, they were borne in an angry houre.

This is also a dutie (not to be forgotten,) namely, that husbands be diligent and carefull to make prouision for their houses; to cloath their wiues decently, to bring vp their children vertuously; and to pay their seruants duely; because that in voluntary matters men may bee negligent, but the necessities of the house doe neither suffer negligence nor forgetfulnesse. The duty of the husband is to get goods; and of the wife to gather them together, and saue them. The duty of the husband is to trauell abroad,

*Husbands must
proue things
necessary for the
house.*

*A mans house will
continue by pro-
vision before-
hand, and by or-
der in his
expenses.*

1 Tim. 5. 8.

of Household government.

broad, to seek living: and the wiues dutie is to
keepe the house. The duty of the husband is to
get money and prouision: and of the wiues, not
vainely to spend it. The dutie of the husband
is to deale with many men: and of the wife, to
talke with few. The dutie of the husband is, to
be intermeddling: and of the wife, to be solita-
rie and withdrawne. The dutie of the man is, to
be skillfull in talke: and of the wife, to boast of
silence. The dutie of the husband is, to be a gi-
uer; and of the wife to be a sauer. The duty of
the man is, to apparell himselfe as he may; and
of the woman, as it becommeth her. The dutie
of the husband is, to be Lord of all: and of the
wife, to giue account of all. The dutie of the
husband is, to dispatch al things without doores;
and of the wife, to ouersee and giue order for
all things within the house. Now, where the
husband and wife performeth these duties in
their house, we may call it a College of quiet-
nesse: The house wherein these are neglected,
we may terme it a hell.

*But where dis-
order is in a
house, it cannot
endure.*

*Spare in time,
and spend in
time, for
sparing in a risi-
ng wife.*

It is to be noted, and noted againe, that as
the prouision of household dependeth onely
on the husband: euen so the honour of all de-
pendeth onely of the woman: in such sort, that
there is no honour within the house, longer
than a mans wife is honourable. And therefore
the Apostle calleth the woman, *The glory of
the man.* But here it must bee noted and re-
membered, that we doe not intitle honourable

*The honour of
the husband
dependeth on the
wife.*

1 Cor. 11. 7.

to such, as be onely beautifull, comely of face, of gentilitie, of comely personage, and a good huiſwife: but onely to her that is vertuous, honest of life, temperate, and aduised in her speech.

The third point.

3. The last point is, that the husband loue, cherish, and nourish his wife, euen as his owne body, and as Christ loued his Church, and gaue himselfe for it, to sanctifie it. And this point is plainly proued by the Apostle *Paul*, as is sufficiently declared in the second point.

There are few husbands or wiues that know in truth, how they should loue one the other. If a man loue his wife only for these respects, because she is rich, beautifull, noble, or because she contenteth and pleaserh him after the sensuall appetite of the flesh, and for such like causes; that is no true loue before God: for such loue may be among harlots and whoores, yea among brute beasts. But a Christian husband must loue his wife, chiefly, because she is his sister in the profession of the sound and Christian religion, and so an inheritor with him of the kingdome of heauen. And he must also loue her for her vertues, as for her shamefastnesse, modestie, chastiitie, diligence, patience, faithfulness, temperance, secrecie, obedience, and such like Christian qualities and graces of God: yea, although shee bee but hard fauoured, and of poore parentage.

But as wee would that the man when hee loueth

CAN. 4. 9. 10.

1 COR. 9. 5.

1 PET. 3. 7.

of Household government.

loueth, should remember his superioritie, so we would that when he ruleth, he neither forget to loue, nor to temper his loue with grauitie. And when he doth think himselfe to be the head and the soule, and the woman (as it were) the flesh and the body, he ought in like manner to remember, that she is his fellow, and companion of his goods and labours, and that their children be common betweene them, bone of the bones, and flesh of the flesh of man. And thus there shall be in wedlocke, a certaine sweet and pleasant conuersation, without the which it is no marriage, but a prison, a hatred, and a peretuell torment of the mind. So that the husband must let his wife perceiue and know, that for the good opinion that hee hath of her, he doth loue her simply, and faithfully, and not for any vilitie or pleasure. For who so doth not perceiue that he is beloued for his owne sake, will not lightly doe the same to another: for the thing that is loued, loueth againe.

If mony or nobilitie could perceiue and vnderstand that they were beloued, they would, if they had any feeling at all of loue, requite it with loue: but when the soule is loued, in as much as it may loue, it giueth loue for loue, and loueth againe. The breake of horses, that doth vse to ride and pace them, doth handle the rough and sturdie colt, with all craft, rigor, and fiercenesse that may be: but with the colt that is more tractable, he taketh not so great paines. A
sharpe

A godly Forme

sharp and shrewd wife must bee pleased and mitigated with loue, and ruled with authority: and the more gently thou doest vse and shew thy selfe vnto her that is meeke and honest, the more benigne and meeke thou shalt finde her. But shee that is noble, and of a stout minde and stomacke, the lesse thou dost looke to bee honoured, the more she will obey and honour thee. But yet the wise husband shall neuer set himselfe so farre in loue, that he forget that he is a man, the ruler and gouernour of the house, and of his wife, and that he is set (as it were) in a station to watch, and diligently to take heed what is done in his house, and to see who goeth out and in. And although the husband by Gods ordinance, be the head ouer his wife, yet hee may not abuse or despise her, but most lovingly defend and keepe her from all injuries, and all euils as his owne body. For like as the head seeth and heareth for the whole body, ruleth and guideth the body, and giueth it strength of life: or as Christ doth defend, teach and preserue his Church, and is the Saniour, comfort, eye, heart, wisdom, and guide thereof: euen so must the husband be head vnto his wife, in like manner to shew her like kindnesse, and after the same fashion to guide her, and rule her with discretion, for her good and preseruatiō, and not with force and wilfulnesse to intreat her, but to bee her defender, instructor, teacher and comfort. So that when the husband hath obtained

1 Cor. 11. 3.
Ephes 3. 23.

of Household government.

obtained that his wife doth truly and heartily
loue him, there shall then need neither precepts,
nor lawes: for loue shall teach her moe things,
and more effectually, than all the precepts of all
the Philosophers. He ought therefore to en-
deuour, and more force himselfe, that his wife
may loue him, than that she may feare him.
When his wife shall offend or displease him, he
may not hate her or quarrell with her, but pati-
ently and mildly admonish her: *For no man ever* *Eph: 5. 28. 29.*
hated (saith the Apostle) his owne body, but
cherisheth it, and maketh much of it. So then he
that loueth his wife, loueth himselfe: for there-
by hee enjoyeth peace and comfort, and helpe
to himselfe in all his affaires: therefore in the
same verse *Paul* counselleth husbands to loue
their wiues, as their bodies. And after in the 33.
verse, as though it were too little to loue them
as their bodies, he saith: *Let everyone loue his*
wife as himselfe: that is, as his body and soule too.
For if God commanded men to loue their
neighbours as themselues, much more are they
bound to loue their wiues as themselues, which
are their next neighbours. As *Elkanah* did not
loue his wife lesse for her barrennesse, but said,
Am not I better vnto thee than tenne sonnes? as
though he fauoured her more, for that which *1 Sam. 1. 8.*
shee thought her selfe despised: so a good
husband will not take occasion to loue his
wife lesse for her infirmities, but comfort her
more for them, as this man did, that she may
beare

Gal. 6. 2.

beare with his infirmities too. And so the one helping to beare the others burthen, they shall the better fulfill the law of Christ. For as in a Citie, there is nothing more vnequall than that euery man would be like equall: so it is not conuenient, that in one house euery man should be like and equall together. There is no equalitie in that citie where the priuate man is equal with the Magistrate, the people with the Senate, or the seruant with the master, but rather a confusion of all offices and authoritie.

Gen. 1. 28.

The husband and the wife are Lords of the house: for vnto them the Lord said, *Be ye Lords ouer the fish of the sea, and ouer the fowle of the heauen, & ouer euery beast that moueth vpon the earth.* And the selfesame Creator said, *that the woman should be an helper vnto the man.* Therefore

Gen. 2. 18.

the husband without any exception, is master ouer all the house, and hath more to doe in his house with his owne domestickall affaires, than the magistrate. The wife is ruler ouer all other things, but yet vnder her husband. There are certaine things in the house that onely doe appertaine to the authoritie of the husband, wherewith it were a reproch for the wife, without the consent of her husband, to meddle; as to receiue strangers, or to marrie her daughter. But there are other things, in the which the husband giueth ouer his right vnto his wife: as to rule and gouerne her maidens: to see to those things that belong vnto the kitchin, and to hufwiferie,

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huswiferie, and to their household stuffe. Other meane things, as to buy and sell certaine necessarie things, may be ordered after the wit, wisdom, and fidelity of the woman. It cannot well be rehearsed, how many vertues & profits, the mutuall concord and loue of man and wife doth bring to great things, both at home and abroad, nor how many losses and incommodities do grow of the dissention and discord betwene them. For the household, when their master and their mistresse, or dame, are at debate, can no otherwise be in quiet and at rest, than a Citie whose rulers agree not, but when it seeth them in concord and quietnesse, then it reioyceth, trusting that they will be euen so vnto them, as it perceiue them to be among themselves. Wherein surely they are not deceived, for if the man and his wife do louingly and gently support and intreat one another, they learne not to disdain, or for euery light fault to be angry with their seruants, or yet for any household words to bee vexed or angrie one with the other, but they set aside all hastie and cruell words and correction, with all other things that issue and proceed of a disdainfull and a furious minde. And the seruants are not onely merrie therefore, but also they doe their seruice the more obediently and cheerefully, shewing reuerence vnto the authority that proceedeth and increaseth of quietnesse and concord. For the husband doth defend his wifes estimation,

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estimation, with loue and beneuolence: and the wife her husband with honour and obedience. So that vnitie and concord, causeth them to be accounted wise, honest, and vertuous; and they must needs be good, seeing they haue loued so long together. But there can bee no long amitie or friendship, but betweent those that are good, who doe suffer and deuoure vp those things for the which other men loue and forsake amitie, and breake off charitie. Neither doth there grow of any other thing so great reuerence and honour, as of the opinion and estimation of another mans goodnesse and wildome: the which reuerence is not onely honoured within the doores, but also shineth and extendeth it selfe into the Citie; so that he is taken for an honest man, and accontined to be louing and gentle, seeing that he loueth his wife so constantly: and also he is reputed for a wise man, considering that he can so moderately handle so difficult and hard matters; and he is reckoned worthy to rule a common-wealth, that with such wisdom, discretion, and iudgement, doth rule and gouern his owne house; and that he may easily conserue and keepe his Citizens in peace and concord, that hath so well established the same in his owne house and familie. And on the other side, none will thinke or belecue, that he is able to be a ruler, or to keepe peace and quietnes in the towne or Citie, who cannot liue peaceably in his owne house, where

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where he is not onely a ruler, but as it were a little King, and Lord of all. And in matrimonial debate and discord, the man is more to be blamed than is the woman, because that he being the chiefe ruler and head, doth not purge and remedy her of that vice, the which ingendred that discord, or else patiently beare and suffer the same. For the blame of all discord is commonly laid on him that is chiefe, because he would not moderat nor stay the thing to come to such a strife and discord, or else because hee was not able to do it. In the first, there appeareth manifest malice, in the second impatience and weaknesse, the which ought to be farre from him that is esteemed to be most worthy, & appointed to rule and gouerne others. And thus he commeth into hatred, forasmuch as he hath left off to do his duty and office, when necessity required it. That husband that loueth not his wife after that he hath enioyed her for a season, but doth wax feeble and cold, (which is a thing most vsuall and ordinarie with such as are kindled with bodily lust and lecherie) is a very beast and no man, hauing no reason, but is drawne to those deeds through the motion of his senses, which, after the heat is a little past, will cleane change their opinion.

Also there are other occasions, that should moue the husband to extend this love to his wife, in case he be not duller than a stone. As for that his wife hath suffered so great trauel & labour,

*The causes why
the husband
should love his
wife.*

A godly forme

labour, that she hath borne and brought him forth children, the heires of his name and substance, and the vpholders of his familie: and that she hath forsaken her fathers goods and riches, to follow him, and to suffer with him both good and euill; and that she setting her whole mind now vpon him, knoweth no other father, nor yet any of her kinne. What one thing shall suffice, if these and others cannot do it? Who so will then obey nature, humanitie, and wisdom, shall every day loue his wife more and more: and the better he knoweth her, the more he will trust her, and so open and disclose his loue, and shew her greater signes and tokens of loue and beneuolence, manifesting that to bee borne and nourished through the experience of her vertue, and through hope to be continued and kept, that in time to come shee may be like her selfe, and strive to overcome herselfe with vertue. As the husband ought to loue his wife tenderly, so from her as from a fountaine, he must extend his loue also vnto her parents and kinsfolks, to the end that they may well know and perceiue, how greatly their cousin doth aid and helpe them, and that shee in like manner may vnderstand, that his beneuolence and loue to her is such, that it redoundeth among her friends and parents; and of this hee shall receiue no little profit at home. And seeing hee loueth his wifes kinsmen for her sake, how much more ought he then to loue her children,

*The husband
must loue his
wifes kinsfolkes.*

*Hee shall receiue
no little profit at
home.*

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children, that she is like case may loue his, if he haue any? And thus the one seeing the mutuall loue of the other, they shall knit and couple themselves in good and stedfast loue vnto their liues end. The duties which are to bee performed of the husband and the wife, are either pertaining to pietie and godlinesse, or else mutuall seuerall duties concerning the parties themselves.

1. The first common dutie is prayer, that they pray together by themselves. For as they are to pray with others in their families for things which concerne their household; so there are certaine things, which belonging to themselves, are not to be mentioned in their families, but priuately; as namely, for a godly posterity, and that in the birth the children be comely, and not monstrous in comming forth like monsters, which might be a griefe vnto them, or an occasion that the wicked should speake euill of the Gospel, &c. And further, they are to pray, that they may haue comfort by them, in their well carriage, and good behauiour: as likewise for their household, and diuers others: flaines, which they cannot so commodiously pray for in their publike familie. As *Isaac* and *Rebecca*, besides the prayers in their house, which they vsed with *Abrahams* family, did also pray together priuately, as *Gen. 25. 21*: it is said, *Isaac* prayed before his wife: for so the words signifie, that they might haue children.

12. A second dutie of pietie is, that they admonish one another. As the husband is to admonish the wife, and also to teach her: so the wife is to admonish the husband; & in her place admonishing, bringing sufficient reason is to be heard. For euē as the māster is to counsel the seruānt, and like wise to heare the good counsell of his seruānt, as *Naaman* 2 King. 5. 13, 14. heard his seruānt which counselled him to wash in *Jordan*, according to the saying of the Prophet: so in like manner the husbands duty is, to counsel and to admonish his wife: yet so, as when he faileth in dutie, he is to heare her good counsell and admonition, either concerning heauenly matters, or earthly affaires, she notwithstanding considering her estate and condition vnder him, and in humilitie, confessing her selfe to bee the weaker vessell. 1 Pet. 3. 7.

Their mutuall and seuerall duties pertaining to themselves are: First, the holy familiaritie which ought to be betwixt man and wife: whereby they haue a more familiar vsage one of another, and do more familiarly behaue themselves in a comely sort one to another, than any other parties whatsoeuer: in regard whereof, *Abimelech* king of *Gerar*, after that *Isaac* had said of *Rebecca* his wife, *She is my sister*, seeing *Isaac* playing and sporting with her familiarly, knowing that familiaritie which ought to bee betwene the husband and the wife; and knowing that *Isaac* was a godly religious man, and there-

Gen. 6. 8, 9.

of Household government.

therefore would not vse that kind of behaviour to any other woman, saue to his wife, discerned thereby, and concluded certainly, that she was his wife; howsoeuer hee had denied it before. Noting, that a woman is not to be familiar after that sort with any other man, saue her husband; and contrary, that the husband ought not to vse this familiaritie with any other woman, which he doth with his wife. And therefore, Pro. 5. 19. we see that the wife should be to him, as the louing Hinde; namely deliightfull, and one in whom he may delight: that as the Hart delighteth in the Hinde, so the wife should be a delight vnto her husband; and so in like manner shee ought to take delight in him.

2. Againe, there is another mutuall dutie, pertaining to themselues, to wit, that neare conjunction, euen in regard of their bodies, for an holy procreation of children, in respect whereof the Apostle saith, The husband hath not power ouer his owne body, but the wife, &c. Onely when it is with the wife, (as is common to women, Ezech. 18. 6.) or that she be sicke of her disease, he is not then to haue the vse of her body, &c.

Such as do aspire and purpose to enter into the holy estate of matrimony, are to beginne in prayer and holinesse to God: And hauing attained to that estate, ought to vse the benefit of marriage, as an holy ordinance of God, in all godlinesse and puritie, for a remedy against

*Duties common
both to the hus-
band & the wife.*

1 Cor. 7. 2.

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the weaknesse of the flesh, and not for the pro-
vocation and lust to intemperancie.

True it is, that honesty of marriage grounded
vpon Gods ordinance, doth couer the shame of
incontinencie; yet not so, as that married folkes
should defile and pollute that holy estate, by ad-
mitting all things, but that they should so vse it,
as here might be no excesse in dissolutenesse,
neither any intemperancie contrarie to the ho-
linesse thereof: So that to abuse it in lasciuious
excesse, is fornication.

Gen. 2.18.

When God created the woman, he said: *It is
not good that man should be alone, I will make him
an helpe mee: for him*; but whatsoeuer is said of
the woman, that she should be an helpe to the
man, must also be put in practice, & exercised by
the husband towards his wife, according to the
doctrine of the Apostle Saint Paul, 1 Cor. 7.
whether in auoiding fornication, whether in
procuring generation, and the education and
bringing vp of children; whether in maintaining
a family, or for the seruice of God, and saluation
of soules.

Hereby it euidently appeareth, that the duty
common both to the husband and wife, im-
porteth, that the one should aid and helpe the
other.

First, that they may lead their liues in chaste-
tie and holinesse. Next, to auoid fornication.
So that the dutie of the husband and the wife
consisteth in this, that they liue together in all
cha-

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chastitie and purenesse, and that they take great heed and beware of breaking the bond, and infringing and violating the faith of marriage, by fornication or adulterie, which is a detestable sinne in the sight both of God and man. If such as wanting the remedy of marriage, by committing fornication, doe incurre an offence worthy euerlasting damnation, what may those deserue, who hauing a remedy for their infirmity, do neuerthelesse ouerflow in adulterie? Yet it is not enough onely to abstaine from this abomination, vnlesse we also forbear from euery thing that may seeme to tend thereunto, or to continue any beginning, apparence, allurements, or occasion of euill.

First, because that by the Law, all this is forbidden euen in these expresse words, *Thou shalt not commit adulterie.* For the word adulterie, comprehendeth all prouocations, gestures, speeches: yea, euen vnchaste looks. And therefore saith Iesus Christ: *He that looketh upon another mans wife, to lust after her, hath already committed adulterie with her in his heart.* Next, that we preuent all occasions of ieaiousie, a most dangerous disease, and of great difficultie to cure. For where either the husband or the wife, is tainted with ieaiousie, they beleeue euery word that they heare spoken touching their passion, albeit it beare no apparence of truth. And therefore Christian husbands and wiues, must so beare themselves, that they incurre no suspicion of e-

uill : but rather they ought to practise this, as well to auoid occasion of offence, as for feare lest ieaoulie should conuert marriage into a most miserable and wretched estate.

The care and burthen to maintaine their familie is common to them both ; yet so, as properly the husband is to get it and to bring it in, and the wife to order and dispose it. Howbeit the duty of the wife, or of the husband, doth not so exempt either of them, but that she also, according to her abilitie and power, must helpe her husband to get it, and he likewise, in his discretion, direct her in the dispensation thereof: *He that doth not orderly gouern his house, shall inherit the wind,* (saith Salomon,) And order consisteth in this, that the husband follow his businesse, traffique, or calling, without any molestation of the wife, who ought not to meddle or controule him therein, but with great discretion and gentlenesse: as also the husband is not to deale but soberly, and in great discretion with affaires that are proper to the wife. The man is ieaalous of his authority & reputation, and the woman inclined to respect her selfe to be despised. Wherefore, as the husband cannot well abide that his wife should shew her selfe more skilfull and wise in his businesse than himselfe: so cannot the wife suffer that her husband should despise and account her a foole, by meddling with her small household affaires.

As the dutie therefore of the husband and wife

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wife consisteth in looking to that which is afore-
said; to the end their marriage may be quiet,
and themselves live together in loue; euen so an
idle and vnthrift y husband, and a prodigall and
slothfull wife, are two ready waies to destructi-
on. The husband that hath such a wife, casteth
his labours into a bottomlesse saeke, and the
wife that is matched with such a husband, draw-
eth a cart heavy laden thorow a sandy way
without an horse.

Such a husband, especially if idlenesse draw
him to loue and haunt ale-houses and tauerne,
is euell to his wife and children; and such a wife
confounds her husband, and bringeth reproach
and pouertie to her whole familie. The remedy
for the husband that hath such a wife, is pati-
ence, with discreet admonition and prayer to
God; as also the helpe for the wife that hath
such a husband, is toleration, gentle exhortati-
on, and cheerefull and louing entertainment of
her husband, whereby to induce him willingly
to keepe home.

They are also to be mutuall helpers each to o-
ther in matters concerning their own saluation,
and the seruice of God. First, if one of them (as
saith the Apostle) be an vnbeleeuer, the other
must labour to draw his partie to the know-
ledge of the truth. Saint Paul exhorting the
husband and wife of contrary religions, not to
part, but to dwell together; addeth a notable
reason, saying: *What knowest thou,* 1 Cor. 7. 5.

whether thou shalt saue thy selfe: or thou o woman,
whether thou shalt saue thy husband? therein de-
claring, that the faithfull person in dutie is to la-
bour and endeavour to winne his partie to the
knowledge of truth, and so to saue her.

Saint Peter exhorteth wiues to be subiect to
their husbands, albeit vnbelecuers, and such as
obey not the word: that so without speech, by
their holy and vertuous conuersation, they may
winne them.

Secondly, if both be belecuers, their duty is,
to confirme and strengthen each other in the
time of persecution, that they constantly follow
Jesus Christ. They are also each to helpe and
comfort other, if either of them happen to fall
into any fault or sinne. They ought also each to
perswade other to charity, to relieue the poore,
diligently to frequent Sermons, to vse prayes
and supplications, and prayse and thanksgiving
to the Lord, to comfort each other in the time
of afflictions; to be short, either to exhort other
to walke in the feare of God, and in all duties
and exercises becomming the children of God.
In this manner did that holy woman *Elizau*
hostesse, exhort her husband to prepare a cham-
ber for the Prophet to lodge in. Saint *Paul* also
saith, that women desirous to learne, should
question with their husbands at home. Wherby
he sheweth, that the husband ought to be in-
structed, as that he may be ready to instruct his
wife at home. And therefore the husband & af-

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ter the example of the Bee,) should every where gather every good instruction, that hee might be able to impart it to his wife, and by having a communication, acquaint her therewith.

There are other duties which bee common both to the husband and the wife, as among the rest, such as proceed of the vnion and coniunction of marriage; whereof it is said, *They are one flesh*: Gen. 2. 24. Matth. 19. 5.

And of this vnion proceedeth the mutuall loue betwixt them. *For no man* (saith the Apo- Ephes. 5. 15.
He) *hateth his owne flesh; but loveth and cherisheth* Tit. 2. 5.

But forasmuch as the foundation of this mutuall loue, is the vnite of marriage, whereby the husband and the wife are made one flesh; the husband as the head, the wife as the body: it followeth, that this loue must be stedfast, not variable; and that the vnion of marriage continue notwithstanding, whatsoeuer befall either the husband or the wife.

Notwithstanding whatsoeuer complexions, (we say) natures and infirmities may appeare, whatsoeuer sickness, losse of goods, iniuries, griefes, or other inconueniences that may arise, yet so long as the foundation of loue that is be vnion of marriage doth continue, so long must loue and affection remaine. God commandeth Mat. 5. 44.
vs, to loue our neighbours as our selues, because they be of our flesh. Albeit therefore, that hee contemne, hate, offend, or wrong vs: albeit he
be

be our enemy, and in respect of himselfe, deserveth not that we should love him, yet because he is of our flesh; the foundation of love remaining, we must love him.

How much rather ought they to put this in practice, who by the bond of marriage are made one flesh? the rather, because the union betwixt man and wife, is without comparison more straight, and bindeth them each to love another much more than the conjunction whereby man is united unto his neighbours.

But this is the mischief, that in many their love is not grounded upon the union of marriage, but upon beautie, riches, and other carnall and worldly considerations, subject to change, alteration and losse.

This corruption that respecteth beautie, is old, and noted to be among the causes of the flood: *The sonnes of God* (saith *Moses*) *seeing the daughters of man were faire, lusted after them, and tooke them in marriage.*

But indeed it is money that maketh love, and riches in generate affection, witness the experience of our dayes. Yet such love resembleth only a fire of straw, which is but a blaze, and is soone out; whlesse it be continued with great wood, or other like substance. Love growing of beauty, riches, lust, or any other like slight, vncertaine, and fraile grounds, is soone lost and vanished, vnlesse it be maintained with the consideration of this vnion, of two in one flesh, and the

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the vertues therof adioyned: and therefore must every man thinke vpon this vnion in marriage, that he may enjoy, nourish, and continue the loue that thereof proceedeth, the rather because such loue is the nurse of concord, that maketh marriage happy: as contrariwise, the want of this loue, is the fountaine of strife, quarrelling, debate, and other like afflictions, that conuert the paradise of marriage into an hell. For dissension between man and wife, is the trouble and overthrow of the household.

They that will auoid such strife, must therefore loue each other: and especially they must haue care hereof, when they are first married. For as a vessell made of two peeces, and glewed together, may at the first be easily broken, but in time groweth hard: so is it also with two persons that are glewed or ioyned together by the bond of marriage.

This loue, the mother of peace, will ingender a care and durie each to support other, and so to practise the same, which Saint Paul requireth in all beleeuers: that is, *To be gentle with one another friendly, and each to forgive other, euen as God hath forgiven vs through Christ.* Let the husband thinke, that he hath married a daughter of *Adam*, and all her infirmities: and likewise let the woman thinke, that she hath not married an Angel, but a childe of *Adam*, with his corruption. And so let them both resolute to beare that, that cannot be soone amended, Let not the body

body complaine of the head, albeit it haue but one eye, neither the head of the body, albeit it be crooked or mishapen. Such defaults do neuer breake vnion and loue betweene the head and the body: neither must the infirmities of the husband or the wife infringe the loue that proceeds of the vnion and coniunction of marriage. If the husband be giuen to brawling, or the wife to chiding, let them both beware of giuing any occasion.

The bell hath a loud sound, and therefore he that will not heare it must beware how he pulleth the rope and shake it: so if the one will begin to chide without a cause, let the other be either deafe, and so not heare it, or dumbe, and so make no answer. So that where the husband is deafe, and the wife blinde, marriage is quiet and free from dissention. Whereby is meant, that the wife must winke at many infirmities of her husband, as if she saw them not, and the husband put vp many shrewd speeches of his wife, as if hee heard them not. Neither can it be any reproach to the husband and wife, so stedfastly vnited, to practise this durie, considering that *Dauid* protesteth, that he vsed the like patience and discretion among his enemies: *They that seeke after my life lay snares, and they that go about to do me euill, talke wicked things, and imagin deceit continually: But I as a deafe man, heard not: and am as a dumbe man which openeth not his mouth. Thus I am as a*

Psal. 38. 13.

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man that heareth not, and in whose mouth are no reproofes.

This vnion betweene man and wife, doth also engender that durie which the holy Ghost no-
teth, saying, *For this cause shall a man leaue his* Mat. 19. 5.
father and mother, and cleaue to his wife. And al- Ephes. 5. 31.
so the wife in the like respect is bound to the like
duty toward her husband. Not that marriage
exempteth any from their due honour and o-
bedience to parents, but to declare that the vni-
on betweene man and wife, is greater than be-
tweene the children and the parents. And in-
deed, the true loue of the husband to the wife,
and the wife to the husband, surmounteth all
loue of children to their parents.

The husband and the wife haue their secret
counsels and communication of matters con-
cerning their profit and commoditie. The wife
is more obedient to her husband, and the hus-
band more desirous to please his wife, than their
Parents: yea, and at length it falleth out, that
they depart from their parents, to keepe house
by themselves. And this plainly appeared in
Lea and Rachel, being sisters, and the wiues of
Jacob. For *Jacob* grieved at the wrong offered Gen 31. 45, 52
him by their father *Laban*, boldly made his Gen 31. 45, 52
moane to them.

Whereupon they also complaining of their
father, agreed with *Jacob*, and consented to-
gether, to leaue their father, and to follow their
husband *Jacob*. Herein likewise consisteth an-
other

other dutie of the husband to the wife, and of the wife to the husband: namely, that they shew no greater secretie or communication of their household affaires to their parents, than mutually each to other: and this rule is especially to be put in practice, when there groweth any discontent between themselves. For if the husband shall complaine to his parents of his wife, or the wife of her husband, such dealing might breed a most dangerous ieaiousie, and consequently perhaps irreconcilable dissention and strife. But if it should grow to any complaint, it were requisite, so discreetly to prosecute the matter, as that the wife should come to her husbands parents, and the husband to the wifes parents. So would all cause of ieaiousie cease, and the complaint procure most assured remedy.

Matth. 19. 6.

This loue and agreement in marriage produceth yet another dutie, common both to the husband and the wife. And that is, that they neuer seeke, neither once thinke of diuorce. And to that end, let them remember what is written, *That which God hath ioyned together, let no man put asunder.* Likewise, that nothing but adultery may separate those that are vnited by marriage.

All other agreements and contracts, made by mutuall consent, may be broken and dissolved, by the like consent of both parties: but in the contract of marriage, Almighty God cometh in as a witnesse: yea, he receiueth the promise
 wife

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mise of both parties, as a ioyning them in that estate.

And this doth *Salomon* note, where he objecteth to the harlot, that she hath forgotten the covenant or alliance of her God. But *Malachi* speaketh more plainly, and giueth a reason, why God punished such husbands as leaving their lawfull wiues tooke others: *Because* (saith he) *the Lord hath beene witness betwene thee and the wife of thy youth, against whom thou hast transgressed, yet is she thy companion, and the wife of thy covenant.* The promise therefore to God cannot be broken, but onely by his authority. Pro. 2. 17.
Mal. 2. 14.

In the dayes of *Moses*, husbands were easily and soone intreated to forsake their wiues, by giuing them a bill of diuorce: yet so farre was this course from being lawfully that contrarywise *Iesus Christ* saith, that it was tolerated only in respect of the hardnesse of husbands hearts, who otherwise would haue vexed their wiues, and intreated them cruelly. Mat. 19.

And this libell containing the cause of diuorce, and putting away of the woman, did iustifie her, and condemne the man. For seeing it was neuer giuen in case of adulerie, (which was punished with death) all other causes alleged in the libell, tended to iustifie the woman, and declare that she was wrongfully diuorced, and so condemned the husband, as one that contrayred the first institution of marriage, Leui. 20. 10.
Iob. 3. 5.
whereto

Mat. 19. 8.

whereto Iesus Christ condemning this corruption, doth returne them, saying, *It was not so from the beginnings* And therefore, *Whosoever shall put away his wife, except it be for whoredome, and marrieth another, committeth adultery, and whosoever marrieth her which is divorced, doth commit adultery with her; So straight is the bond of marriage.*

Hereof it followeth, that notwithstanding whatsoever difficulties may arise betweene the husband and the wife, whether it bee long, tedious, and incurable sicknesse of either partie: whether naturall and contrary humours, that breed debate, wrangling, or strife, about household affaires: whether it be any vice, as if the husband bee a drunkard, or the wife a slothfull, idle, or vnthrifty housewife: whether either party forsake the truth, and profession of religion, and doe fall to idolatry or heresie: yet still the bond of marriage remaineth stedfast, and not to bee dissolued. Neither may they bee separated, euen by their owne mutuall consent: for as the holy Ghost hath pronounced, *That which God hath ioyned together, let no man put asunder.* And therefore Saint Paul saith, *If any brother hath a wife that beleueth not, if she be content to dwell with him, let him not forsake her: and the woman which hath an husband that beleueth not, if he can be content to dwell with her, let her not forsake him.* And because some did suppose, that the vnbeleefe in any of these parties might breed

Mat. 19. 8.

1 Cor. 7. 12.

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breed some pollution in their marriage, and make it prophane and vnchristian, he answereth no.

His reason is, *For the vnbeleeuing husband is sanctified by his beleeuing wife; and the vnbeleeuing wife, by her beleeuing husband.* And this he proueth, by affirming that the children issuing of such marriage be holy; that is to say, partakers of the couenant of God, and consequently, accepted into the fellowship of the Church. Onely he addeth this exception: *If the vnbeleeuing man depart, and forsake the beleeuing wife, she is not subiect to follow him.*

And yet must this be vnderstood, where such departure ariseth, either vpon hatred that hee beareth to the true religion that his wife professeth, or vpon a desire to vse his polluted and false religion. For therein cannot his wife follow him without danger of defiling, and depriving her selfe of the profession of the truth; together with the food of her soule.

Likewise, where Saint *Paul* speaking of the husband and wife, both beleeuers, saith: *If the woman depart from her husband, let her remaine unmarried, or be resontiled to her husband:* hee therein meaneth not, that it shall be lawfull for the woman, because shee cannot beare the troublesome nature of her husband, or to auoid strife and debate, to depart, and liue a widdow: but onely he sheweth, that when the husband vpon such like occasion, shall put

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away

1 Cor. 7. 12.

away, or cast off his wife, yet is not she at her libertie to marrie another, but must remaine vnmarrried, and labour to be reconciled.

And therefore those women, which vpon the hard dealing, or troublesome disposition of their husbands, do forsake them, are greatly to be reproofed, as thereby giuing occasion of great mischief and trouble: as also are those husbands, who vpon like occasion doe forsake their wiues. For seeing nothing may make diuorce but adultery, euery purpose and determination to part vpon any other occasion or reason, is restrained by Gods ordinance and the law of marriage.

And forasmuch as it is not lawfull for vs to continue in such desperation the whole course of our liues, neither is it lawfull so to abide at all, or so much as enter thereinto: if therefore, vpon such occasion the husband forsake his wife, or the wife her husband; rather than to continue the mischief begun, let them returne together againe, and thinke that the shortest folies doe least hurt.

Objection.

If they alieage their intreaty, in their opinion intolerable, and their nature so contrary, that they cannot liue without strife and debates, and that being asunder, and quiet in conscience, free from trouble, they may the better apply themselves, and imploy their time in prayer: the answer is, that such infirmities must not dissolue, or breake the bond of marriage, and

Answer.

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their duties to liue together: but let them thinke that God hath called them to the exerciſe of patience, which vpon heartie prayer hee will grant to them: Let them labour to beare each with other, that they may liue in peace; and continually pray to God to giue them grace ſo to doe.

Let them remember, that the deuill transformeth himſelfe into an Angel of light, when by propounding a deſire to liue in quiet, and conſequently a meane to pray vnto God; for the compaſſing thereof, he induceth them to gaineſay Gods prohibition, and alſo to ſeparate that which God hath ioyned together. For as the coniunction commeth of God, ſo the ſeparation and diuorce proceedeth from the deuill.

If they reply, that by liuing aſunder, ſo that they marry not againe, they breake not the bond of marriage; let them remember, that marriage being ordained for a remedie againſt fornication, for the generation and bringing vp of children, and alſo for an helpe each to other in mutuall ſocietie, and inſeparable conuerſation of life, yet doth there appeare no token or effect of marriage in thoſe that liue aſunder, albeie they marrie not againe.

So that the benefit of marriage conſiſteth not onely in the procreation of children, but alſo in the mutuall ſocietie of the two diuerſe Sexes. Otherwiſe it could not be ſaid, that

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there were any marriage betweene two old folkes.

This vnion of marriage, yet teacheth vs another duty, common both to the man and to the wife, which is, that their goods be common betweene them. That Common-wealth may in some sort be said to be happy, where they haue no vse of these words, *Mine and thine*; but in marriage especially they ought not to be heard. If the wife haue brought most goods in marriage, the marriage once consummate and made, her part is gone, and they are gone, and they are made common: as also are the debts, whether hers or her husbands. And therefore can neither of them say, this is mine; but this is ours. When a woman hath brought great goods, yet may she not say, I will doe with mine owne what I list: for she her selfe is not her owne, but her husbands.

The husband (as the head and chiefe guide of the familie,) must haue the custody and chiefe gouernment of the goods in the house, yet may he discharge himselfe of the whole, or of part, as himselfe shall thinke meet and convenient.

Yet let him remember, that hee intreat her not as a seruant, by giuing her money as it were in mistrust, or with condition to returne him a particular account: for the husbands mistrust doth many times prouoke the woman; and the wifes vaine expence breedeth mistrust in the hus-

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husband. But the faithfull and discreet imployment and good vsage of the wife, and her husbands confidence in her, will procure, that as the goods be common to both, so each alike shall vndertake the custody and imployment of the same. Hereunto for a conclusion of this point, we will yet addetwo duties, common both to the husband and the wife.

The first, that they daily pray to God to giue them grace to liue together in peace and loue, and that each may be an helpe to others saluation. Let all such, as desire to enioy such a felicitie, vnderstand, that they must daily pray to God for the obtaining thereof. And let those that liue in strife and debate, examine themselves whether they haue no cause to impute their miserable estate to their neglect of this duty.

The second consisteth in the practice of the same: which Saint Paul teacheth, saying: *Let those that be married, be as if they were not married.* But how? by so enioying the commodity and contentation of marriage, that the benefit of their coniunction breed no diuorce betweene God and them. 1 Cor. 7: 9.

Likewise, that thereby they be not hindered, or made slacke in any duty towards God, and their neighbours; as also, that no affliction (depending or proceeding of marriage) withdraw them, or force them to resolue any thing contrary to the vnion of marriage, and these

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Christian profession that they bee the children of God.

The particular duties of the husband toward the wife, are first, to protect her, to haue regard and care ouer her, &c. Ruth. 3. 9. Secondly, that hee vnfaignedly loue her, out of which fountaine springeth this dutie, that hee must beare with her infirmities, and not by and by, to enter into bitterness and wrath: Colossians 3. 16. To the same end Saint *Peter* exhorting husbands to behaue themselves discreetly, and with knowledge and wisdom toward their wiues, he requireth of them two things:

First, that they neuer say nor doe any thing that may iustly offend their wiues, as some there be, who being prodigall, great spenders, or idle and slacke in their busines, do cause their wiues and children to languish in pouertie: Others, who haunting tauerne, ale-houses, and gaming, do consume and wast that which should maintain their family: Others, who comming home drunke, doe beat and vex their wiues, and as it were driue them into despaire: Others, who by vile and bitter speeches, by threatnings, and other vnchristian actions, vnworthy a husband, doe prouoke their wiues; and so stirre vp such strife and debate, as doe conuert the comfort of marriage into an hell. Seeing therefore, that the husband is head, hee ought in such wisdom, reason and discretion to beare himselfe, that

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that he giue his wife no iust occasion of offence, or prouocation: yet he must remember, that if the head be drunke, the whole body is in danger of weake government, euen of lying in the mire.

Secondly, that albeit the wife should minister iust cause of griefe and displeasure, yet that the husband should not thereof take occasion against his wiues infirmities; or enter into bitterness, taunts, or disquietnesse: but discretely, and patiently beare with her; that so they may quietly and louingly liue together.

The hurt or weaknesse of any one member of the body, prouoketh not the head to wrath or bitterness, but rather to compassion, and an inclination to helpe it. And indeed, whereas God hauing created the woman the weaker vessel. (as Saint *Peter* noteth,) and did so ioyne her to man, it was not to the end that he struing with so fraile a vessel, should bruise and breake it, but that by gentle and discreet interreating, hee should quietly enioy the helpe that God hath giuen him.

Let him therefore after the counsell of Saint *Peter*, so respect her, as one, w^ho albeit she bee weake, is neuerthelesse a profitable vessel for him. 1 Pet. 3. 7.

Moreouer, let him loue and honour her, as one, whom (notwithstanding the frailtie of her Sex) God hath so honoured, and Iesus Christ so loued, that being together with man

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redeemed with his blood, she is, together with her husband, co-heire of life euerlasting.

A Christall glasse is a precious and profitable vessell, yet brittle: so is the married woman. But albeit she be brittle, yet is she profitable to her husband, and precious in the sight of God, as a childe of God, and member of Christ. As therefore a man doth more carefully take heed of breaking such a glasse, than some earthen or tinne vessell, the one being more base, and the other more strong: so likewise should the husband haue such regard of the frailtie of his wife, that he may beare with her, and intreat her with gentlenesse and discretion, that he may vse her as a precious and profitable vessell, to his comfort and ioy. And in as much as prayer is an excellent seruice that God requireth of vs, and the ready meanes to purchase his blessings, let the husband discreetly beare with his wife, lest otherwise through their strife and contention, their prayers (as Saint *Peter* saith) be letted and interrupted, 1 *Pet.* 3. 7.

Yet must wee not say, but the husband both may and ought to tell his wife of her infirmities, that shee may amend. But here we are to enter into consideration of sundrie points:

First, he is especially to reprove her offences against God: as when *Rachel* said vnto *Jacob*, *Giue me children, or else I die*: he reproved her of inportunitie, saying, *Am I in Gods stead,*

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foad, who hath with-holden from thee the fruit of thy wombe? Also when Iobs wife said to her husband, Doeſt thou abide in thy integrity? Curſe God and die: he wiſely reprov'd ſuch a wicked ſpeech, ſaying, Thou ſpeakeſt as an unwiſe woman. What? ſhall we receive good at the hand of God, and not receive evil?

Secondly, that it bee with gentleneſſe and teſtimonic of good will: as *Elkanah* dealt with his wife *Hanna*, when ſhe mournd becauſe ſhe 1 Sam. 1. had no children. And indeed, it is meet that the husband ſhall reprove his wife lovingly, rather by perſwaſion than by force. For as in a great ſtormie winde, a man lappeth his cloake about him, and holdeth it faſt for feare of loſing it, but when the wind is downe, and the weather calme, hee letteth it hang eaſily: ſo, when husbands will (as it were) perforce wreſt away their wiues infirmities, many of them will obſtinately reſiſt; yet contrariwiſe, by ſweet words and loving exhortations, they might bee wonne voluntarily to forſake them,

Thirdly, the husband muſt ſeek diligent-ly to remove the occaſion and ſtone where-at his wife ſtumbleth, and taketh occaſion of griefe. So when *Sarah* was moved againſt *Abraham* becauſe of *Agar*, and objected Gen. 16. vnto him, albeit wrongfully, that he was the cauſe that ſhee contemned her: bearing with his wife, hee removed the cauſe of the contention,

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ention, in suffering her to turne *Agar* out of doores.

He must also take heed, that he himselfe be not tainted with the same vice which hee re-
proueth in his wife, lest shee stop his mouth
with a reproach of the same fault: but rather
by giuing her example by the contrary vertue,
let her be induced and led to follow him. In
reprouing the wife, the husband must alwaies
use such discretion, that she be not brought into
contempt: and therefore it should neuer bee
done in the presence of more than themselves.
For as it is meere folly for an husband to praise
and commend his wife in company: so is it as
dangerous to checke and reprove her before
witness. For indeed thereof it cometh, that
women, not being able to beare that disgrace,
will reply, and so prouoke strife and dissention
in open presence, which will redound to great
reproach and offence. And therefore, as the hus-
band must not flatter his wife, so he must not re-
proue her before strangers. A wise husband,
and one that seeketh to liue in quiet with his
wife, must obserue these three rules: Often to
admonish: seldome to reprove: and neuer to
smite her.

Let the husband also remember, that the in-
firmities of his wife, must be either taken away
or borne withall. So that he that can take them
quite away, maketh his wife farre more com-
modious and fit for his purpose: and he that can
beare

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beare with them, maketh himselfe better, and more vertuous.

The husband is also to vnderstand, that as God created the woman, not the head, and so equall in authority with her husband: so also he created her not of *Adams* foot, that she should be troden downe and despised; but he tooke her out of the rib, that shee might walke ioyntly with him, vnder the conduct and gouernment of her head.

And in that respect, the husband is not to command his wife in such manner as the master his seruant, but as the soule doth the body, as being conioyned in like affection and good will. For as the soule in gouerning the body, tendereth to the benefit and commoditie of the same: so ought the dominion and commandement of the husband ouer his wife, to tend to reioyce and content her.

To conclude, as God hath testified his singular goodnesse vnto man, in creating him an helper to assist him: so let him consider in how many sorts she is to him an helper, to passe ouer this life in blessednesse. And let this daily seeking of such a benefit receiued at the hands of God, induce and stirre him vp to render thanks, and to dispose himselfe to vse it well, to his owne comfort and saluation: and not to abuse it, to the destruction both of himselfe and his wife.

But if hee chance (as many doe) vpon troubles

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troubles and afflictions in marriage, let him remember, that the same doth proceed, not properly from marriage, but from the corruption of the parties married: and for his part, let him studie to amend his infirmities and faults, by amendment of life: and withall, pray to God to grant the like grace vnto his wife; to the end that the more they recouer the Image of God, the more feeling they may haue of the felicitie of marriage, which *Adam* and *Eue* had enjoyed, had they continued as they were created in the Image of God. And the particular duties of the wife to the husband, are principally these:

First, that she be an helper vnto him.

Secondly, that she be obedient vnto him, &c. These speciall duties are partly touched before, and partly afterwards.

As loue matrimoniall is greatly allowed of God, and much commended of all good men, as an ordinate, holy, and godly loue: so contrariwise hatred, dissention, strife, debate, vnquiennesse and frowardnesse in marriage, highly displeaseth God, and much grieueth all good and godly men.

And therefore the deuill, the enimie of all vnitie, concord and agreement, labouring by al meanes he can (specially at the first comming of the married folkes to dwell together) to sow dissention and discord, and to cause them not to agree, but to dislike one of the other;
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against whom they must diligently watch, by
seruent and earnest prayer to God, that the deuill
preuaile not against them, by such too early dis-
agreement. For as two boords, if at the first they
bee not well coupled and ioyned together, are
neuer fastened right afterwards, but if the first
coupling and ioyning together be good, then
can there afterward no violence driue the
boords asunder: yea, the whole boord doth
sooner breake, than the glewing of them toge-
ther: euen so the husband and wife must be very
carefull and diligent, that their first cohabita-
tion and dwelling together be louing, delecta-
ble, and friendly, and not separated through any
spitefull contention or discord; so shall the
whole estate of their marriage be more comfor-
table, and prosper the better, so long as they
shall liue.

*The best policie
in marriage, is to
begin well.*

And though there happen to arise any sparke
of discord betwixt them, yet let them beware
that at the last there bee not too much displea-
sure, disdain, and inconuenience kindled there-
by.

For, if at the first dwelling together there
shall fall out such vntowardnesse, and vncom-
ely discord, then will it now and then be brea-
king out. Euen as it fareth with great wounds,
and broken legges or armes, which seldome are
so thoroughly healed, but sometimes they haue
paine at the change of the weather: so likewise,
if married folkes behaue themselues thus vnto-
wardly

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wardly and vnhoneſtly, the one towards the other at the firſt, and if iarres and diſcord be once begun betweene them, the old canker of hatred will breed againe, though it bee ſcaled afterward. Let the one therefore learne betime to be acquainted with the nature and condition of the other, and to apply themſelues according to the ſame, in as much as they muſt needs dwell together, one to enioy another, and the one to liue and die with the other, and ſo ſtedfaſtly and vnſainedly to loue one the other, that neither of them haue any thing ſo deare, which they cannot be content to giue and beſtow one vpon the other: yea, euen their owne life if need require.

And therefore huſbands and wiues muſt euen at the beginning of their marriage, giue their diligence, that all iniuries and offences may bee auoided; for tender and ſoft loue is ſoone diſſolued and broken.

So that this new loue and coniunction of the minde, muſt be nourished, with benigne; ſweet; and gentle conuerſation, vntill it be to increaſed and ſtablished; that no great ſtorme bee able to diſſolue and breake it. And all ſuſpition muſt be at all times, but eſpecially at the beginning of marriage, eſchewed and ſhunne; leſt they ſhould firſt begin to hate, or euer they begin to loue: yea, and they muſt beware they doe not ſaine any ſuſpition, nor conceiue it of any light occaſions, and coniectures; for vnto ſuch they
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in no wise must giue care, although there were some shew and great apparence of likelyhood.

And this will be a good meanes to effect and worke this; namely, if they accustomethemselues to speake kindly and cheerefully one to the other. For as the ancient Counsellors of King *Salomon* gaue wise aduice and counsel vnto *Rehoboam* King of Israel, to the end that he might winne the loue and good liking of the people: *Speake kindly vnto them* (said they) *and they will serue thee for euer after*; which counsel not being followed, great inconuenience and mischief after befel vnto him. Euen so likewise, if the husband be desirous to procure the loue of his wife, and to winne her to God; or if the wife be desirous, and would also procure the loue of her husband, and winne him to God, then they must draw on one another with sweet and gentle words of loue, speaking kindly one to another; because *gentle words doe pacifie anger*, as water quenchereth fire. But if they shall vse taunts or words of reproach and despise one against another, much hurt then may ensue thereof. *For a little leauen sowreth the whole lump.* And therefore let them vse to giue one to the other, their dutifull names and titles, and to eschue and shunne the contrary. For example, like as the spightfull Iewes, which hated the Lord Iesus, would not vouchsafe to giue him his name when they talked of him, or with him; but to shew their viter dislike of him, they vsed

1 King. 12. 7.
8. & 6.

1. Cor. 13. 3.
Provs. 15. 1.

Gal. 5. 9.

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used to say; *Is this he?* or, *Art thou he that wilt do such a thing?* *Is not this he, &c?* Again, *Whither will he goe, that we shall not finde him?* they would not say, *Is not this Iesus Christ?* or the Sonne of God? but they used a most despiteful kinde of speaking, which did bewray abundance of malice that was hidden in their hearts; euen so it sometimes falleth out betwixt the husband and the wife, betwixt the father and the sonne, betwixt the master and the seruant; &c. that they could speake dutifully one to another, but contempt, and disdain, anger and malice, will not suffer the one to afford vnto the other their due names and titles, lest they should bee put in minde of those duties, which those names require. Whereout Sathan sucketh no small aduantage, whereas many times the very name of husband, or wife, father, or sonne, master, or seruant, &c. doth greatly helpe to perswade the minde, and to winne the affection; yea, the very mentioning of these names, doth oftentimes leaue a print of dutie behind in the conscience.

Husbands must not forget this point; namely, that it is not sufficient for them to declare and outwardly make a shew of a good life, in words and precepts onely, but also in life and deed: So that two things are very necessary for them to rule withall: to wit, wisdom and example, and that they themselues fulfill the thing that they command to be done. The life

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and outward conuersation of a man, whether it be good or euill, doth not onely perswade, but also constraîne and inforce. We do see how mighty and auailable this, or the like exhortation of a Captaine is in the time of warre and battell; Oh my souldiers, do that ye shal see me do: the which contempt of death in the Captaine, doth so creepe thorow the whole host, that there is not one, be he neuer so feeble and weake-hearted, that doth esteeme his life, for the which he perceiueth that his Captaine careth so little. Thus did Christ, with his Apostles and Martyrs, draw the world vnto the Christian faith: Leuit. 11. 44. and 19. 2. and 20. 7. and 21. 8. Ioh. 13. 15. Phil. 3. 17. 1 Tim. 2. 16. 2 Thessal. 3. 9. For, as they liued, so they spake, and as they spake, so they liued.

Therefore if the husband would haue his wife to be temperate, quiet, chaste, painfull in her calling, religious, &c. then he must be carefull that he be not distemperate, vnquiet, no whoremonger, nor carelesse in his calling, nor irreligious, &c. So that if he command any thing to be done, he must looke that he deny not to doe the same himselfe, and so shall his wife and family obey the same, and be the more ready, and willing to doe it, being both honest and lawfull to be done.

The very name of a wife, is like the Angel which stayed *Abrahams* hand when the stroke *Gen. 22. 11.* was coming. If *David*, because hee could

Psal. 133. 1.

Leuit. 24. 8.

Matt. 12. 25.

Gen. 19. 33.

not expresse the commoditie and comfort of
ynitie and brotherly loue, was faine to say ; *Oh
how good and ioyfull a thing it is, for brethren to
dwell together in unity?* I hen let husbands weigh
and consider, how harsh and bitter a thing it is,
for them and their wiues to dwell together in
enmitie and strife. For the first yeare after mar-
riage, God would not haue the husband go to
warre with his enemies, to the end that he and
his wife might learne to know one anothers
conditions and qualities, and so afterwards liue
in godly peace, and not war one with another :
and therefore God gaue a law, and appointed
that the new married husband that yeare should
stay at home, and settle his loue, that he might
not warre and iarre after : for the God of peace
dwelleth not in the house of warre. As a king-
dome cannot stand if it be diuided ; so an house
cannot stand if it be diuided : for strife is like a
fire, which leaues nothing but dust, smoke, and
ashes behinde it. We reade in the Scriptures
of masters that strooke their seruants, but ne-
uer of any that strooke his wife, but rebuked
her. *Lot* was drunk when he lay with his daugh-
ters in stead of a wife: and so is he which striketh
his wife in stead of his seruants. The law shew-
eth how a bondman should bee corrected:
the wife is like a Iudge, which is ioyned in
commission with her husband to correct other.
Wilt thou strike one in his owne house? no
more shouldst thou strike thy wife in her house.
She

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She is come to thee as to a Sanctuary, to defend her from hurt: and canst thou hurt her thy selfe? Therefore *Abraham* said to *Lot*; *Are we* Gen. 13. 3.
not brethren? that is, May brethren iarre? But they may say, are we not one, can one chide with himselfe? can one fight with himselfe? He is a bad host that welcomes his guest with stripes: Doth a King trample on his crowne? *Salomon* calleth the wife, *The crowne of her husband.* Therefore he which woundeth her, woundeth Prou. 12. 4.
his owne honour: She is a free Citizen in thine house, and hath taken the peace of thee the first day of her marriage, to hold thy hands till she release thee againe. *Adam* saith of his spouse, *This is flesh of my flesh. But no man* (saith *Paul*) Gen. 2. 23.
ever hated his owne flesh. So then, if a man aske Ephes. 5. 29.
whether he might strike his wife? God saith, nay, thou mayest not hate thy wife: For no man hateth his owne flesh; shewing that he should not come neere blowes, but thinke his wrath too much.

Some husbands are wont to say, that they will rule their wives whatsoeuer they bee, or howsoeuer they came by them, and that it is in the hand and power of the husband, what, and of what qualities and conditions she shall bee. True it is, that a great part of this doth rest and lie in the husband, so that he vnderstand as hee ought to doe, that marriage is the supreme and most excellent part of all amitie and friendship: and that it farre differeth from tyranny,

the which doth compell men to obey. Truly it may force the body, but not the will, in the which all loue and amity doth consist and stand: the which if it be drawne and forced, doth resist and how like a Palme tree to the contrary part. And the husband may assure himself, that there cannot be any quiet marriage or vnitie, where he and his wife do not agree in will and minde: the which two, are the beginning and start of all amitie and friendship. And such husbands as do bragge, and thinke themselves able to rule and ouer-rule their wiues, by that time they haue proceeded and gone a little further, they shall well feeie and perceiue themselves to be beguiled, and finde that thing to be most hard and intricate, the which to be done, they esteemed most light and easie.

Some husbands there be, that through euill and rough handling, and in threatening of their wiues, haue and vse them not as wiues, but as their seruants. And yet surely they are but very fooles, that iudge and thinke matrimony to be a dominion. For such as would be feared, do afterwards pitously lament and complaine, that they can find no loue in their wiues, whose loue and amitie through their owne cruellie and hard dealing, they haue turned into hatred. And whereas at the beginning, they gloried and cracked thus cruelly that they were their wiues masters, they haue now purchased vnto themselves a most miserable and lamentable life in time

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time to come; all love and pleasure being now
cast aside, and compassed with feare and suspi-
tion, hatred and sorrow.

Surely, if a husband (as nature, reason, and the holy Scriptures do witness) be the head o-
uer his wife, and God their Father, there ought
to be betweene them such society and fellow-
ship, yea, and greater than is betweenthe fa-
ther and the sonne, and not such as is betweene
the master and the seruant.

And amongst many reasons that may be vied, to perswade the husband and wife to live together, lovingly, quietly, and Christianly, this is not the least; namely, that neither of them is certaine how long they shall live together: and then the party that over-liveth, and purposeth to marry againe, having been churlish, froward, &c. with his former wife; or she with her first husband: their so hard dealing one with the other before, being knowne, will (no doubt) be an occasion that they shall not speed, and match so well as other wise they might, if they had behaved themselves peaceably and dutifully in their first marriage.

What an error, that **Q** was made with regard to the matter, and such as are very good and intelligent, that they ought to do much the more, that by their honest life and conversation, they might witness them to the presence of the Lord.



*What the dutie of a wife is toward
her husband.*



His dutie is comprehended in
these points;

First, that she reuerence her
husband.

Secondly, that she submit her-
selfe, and be obedient vnto him.

And lastly, that she do not weare gorgeous
apparell, beyond her degree and place, but that
her attire be comely and sober, according to
her calling.

The first point is proued by the Apostles,
Peter and Paul; who set forth the wiues duties
to their husbands, commanding them to be o-
bedient vnto them, although they be prophane
and irreligious, yea, that they ought to do it so
much the more, that by their honest life and
conuersation, they might winne them to the o-
bedience of the Lord.

Now forasmuch as the Apostle would haue
Christian wiues, that are matched with vngod-
ly husbands, and such as are not yet good
Chri-

1 Pet. 3. 1.
Eph. 5. 22.
Col. 3. 18.
1 Cor. 7. 2.

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Christians, to reuerence and obey them : much more should they shew themselves thankfull to God, and willingly, and dutifully performe this obedience and subiection, when they are coupled in marriage with godly, wise, discreet, learned, gentle, louing, quiet, patient, honest, and thrifty husbands. And therefore they ought euermore to reuerence them, and to endeuour with true obedience and loue to serue them; to be loth in any wise to offend them, yea, rather to be carefull and diligent to please them, that their soule may blesse them.

*Wives must be
seruiceable and
obedient, unto
their husbands
and stand in a
reuerent awe
of them.*

Ephes. 5. 24.

And if at any time it shall happen, that the wife shall anger or displease her husband, by doing or speaking any thing that shall grieve him, she ought neuer to rest vntill she haue pacified him, and gotten his fauour againe. And if he shall chance to blame her without a cause, and for that which she could not helpe or remedy, (which thing sometimes happeneth euen of the best men) yet she must beare it patiently, and giue him no vncomely or vnkind word for it; but euermore looke vpon him with a louing and cheerefull countenance; and so rather let her take the fault vpon her, than seeme to bee displeased.

*Cheerefull in
countenance.*

Let her be alwaies merry and cheerefull in his company, but yet not with too much lightnesse. She must beware in any wise of swelling, pouting, lowring, or frowning; for that is a token of a cruell and vnloving heart, except it be in respect

Gen. 27. 9.

respect of sinne, or in time of sicknesse. She may not be sorrowfull for any aduersity that God sendeth: but must alwayes be careful that nothing be spilt, or go to waste through her negligence. In any wise she must be quick and cleanly about her husbands meat and drinke, preparing him the same according to his diet in due season. Let her shew her selfe in word and deed wise, humble, courteous, gentle, and louing towards her husband, and also towards such as he doth loue; and then shall she lead a blessed life. Let her shew her selfe not onely to loue no man so well as her husband, but also to loue none other at all but him, vnlesse it bee for her husbands sake, and the Lords.

Gen. 2. 23, 24.

Matth. 19. 5.

1 Cor. 6. 16.

Ephes. 5. 31.

How the wife
ought to be like
her selfe vnto
her husband.

Wherefore let the wife remember, that (as the Scripture reporteth) she is one bodie with her husband; so that she ought to loue him none other wise than her selfe: for this is the greatest vertue of a married woman, this is the thing that wedlocke signifieth and commandeth, that the wife should reckon, to haue her husband for both father, mother, brother, and sister, like as Adam was vnto Eve, and as the most noble and chaste woman *Andromache* said her husband *Hector* was vnto her:

Thou art vnto me both father and mother.

Mine owne deare husband, and well beloued brother.

And if it be true that men do say, that friendship maketh one heart of two: much more

truly

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truly and effectually ought wedlocke to doe
the same, which farre passeth al manner both of
friendship and kindred. Therefore it is not said,
marriage doth make one man, or one minde,
or one body of two, but clearely one person;
wherefore matrimonie requireth a greater du-
tie of the husband towards his wife, and the
wife towards her husband, than otherwise they
are bound to shew to their parents. The Apo-
stle biddeth, *To reioyce with them that re-* Rom. 12. 15.
ioyce, and weepe with them that weepe. With
whom should the wife reioyce rather than with
her louing husband? Or with whom should
she weepe and moutne, rather than with her
owne flesh? *I will not leaue thee,* saith *Elisha* to *1 King. 4. 6.*
Elisha: so she should say, I will neuer leaue him
till death. *Bear of anothers burthen* (saith *Paul*) *Gal. 6. 2.*
Who will beare one anothers burthen, if the
wife doe not beare the husbands burthen? *Wic-*
ked Izabel comforted her husband in his sick- *1 King. 21. 9.*
nesse: and *Ieroboams* wife sought for his health, *1 King. 14. 4.*
though she was as bad as he. God did not bid
Sarah leaue her father and countrey, as hee did
bid her husband, yet because he bade *Abraham* *Gen. 12. 1.*
leaue his, she lef her too: shewing, that shee
was content not onely to bee his play-fellow,
but his yoke-fellow too. Beside a yoke-fellow,
shee is called an helper, to helpe him in his lo- *Gen. 2. 18.*
bours, to helpe him in his troubles, to helpe
him in his sicknesse, like a woman physician,
sometime with her strength, and sometime with
her

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1 *Cor.* 1. 27.

1 *Pet.* 3. 1.

2 *King.* 5. 3.
and 4. 9.

Hest. 7 3.

Deut. 33. 21.

Rom. 10. 19.
Prou. 5. 18, 19.

1 *Sam.* 16. 23.

1 *Sam.* 25. 3.

her counsell. For as sometime God confoundeth the wise by the foolish, and the strong by the weake; so sometimes he teacheth the wise by the foolish, and helpeth the strong by the weake. Therefore *Peter* saith, *Husbands are won by the conuersation of their wives.* As if he should say, sometime the weaker vessell is the stronger vessell. *Abraham* may take counsell of *Sarah*, as *Naaman* was aduised by his seruant. The *Shunamites* counsell made her husband receive a Prophet into his house: and *Hesters* counsell made her husband spare the Church of the *Iewes*: so some haue beene better helpe to their husbands than their husbands haue bin to them: for it pleaseth God to prouoke the wise with the foolish, as he did the *Iewes* with the Gentiles. Beside an helper, she is called a comforter too; and therefore the man is bid to reioyce in his wife: which is as much to say, that wiues must be the reioycing of their husbands, euen like *Dauid's* harpe to comfort *Saul*. A good wife therefore is knowne, when her words, and deeds, and countenance, are such as her husband loueth. She must not examine whether he be wise or simple, but that she is his wife, and therefore being bound shee must obey: as *Abigail* loued her husband, though he were a foole, churlish, and cuill conditioned. For the wife is as much despised for taking rule ouer her husband, as hee for yeelding it vnto her. Therefore one saith, that a man kind woman is

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a monster, that is, halfe a woman and halfe a man. It becometh not the mistres to be master no more than it becometh the master to be mistresse: but both must saile with their own wind, and both keepe their standing.

Lastly, we call the wife huswife, that is, housewife, not a street-wife, one that gaddeth vp and downe, like *Thamar*: nor a field-wife, like *Dinah*: but a hus-wife; to shew that a good wife keeps her house: and therefore *Paul* biddeth *Titus* to exhort women that they be chaste, and keeping at home: presently after chaste, he saith, *keeping at home*, as though home were chastities keeper. And therefore *Salomon* deparing and describing the qualities of a whore, setteth her at the doore now sitting vpon her stall, now walking in the streets, now looking out of the window, like cursed *Iezabel*, as if she held forth the glasse of temptation, for wantie to gaze vpon. But chastitie careth to please but one, and therefore she keepes her closet as if she were still at prayer.

The Angell asked *Abraham*, *Where is thy wife?* *Abraham* answered, *She is in the tent*. The Angell knew where she was, but he asked, that we might see how women in old time did keepe their tents and houses. It is recorded of the *Shunamite*, that she did aske her husband leave to go vnto the Prophet, though she went to a Prophet, and went of a good errand, and for his cause as much as her owne, yet she thought it

not

Gen. 32.4.

Gen. 33.1.

Why wives are called huswives.

Tit. 2.5.

Prou. 7.13.

2 King. 30.

Gen. 18.2.

2 King. 4.22.

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not meet to goe farre abroad without her husbands leaue.

The second point is, that wiues submit themselves, and be obedient vnto their owne husbands as to the Lord, because the husband is by Gods ordinance the wiues head, that is, her defender, teacher and comforter: and therefore she oweth her subiection to him, like as the Church doeth to Christ: and because the example of *Sarah* the mother of the faithfull, which obeyed *Abraham* and called him Lord, moueth them therunto. This point is partly handled before in the first point, as also in the duty of the husband to the wife. As the Church should depend vpon the wisdom, discretion and will of Christ, and not follow what it selfe listeth: so must the wife also submit and apply her selfe to the discretion and will of her husband: euen as the gouernment and conduct of euery thing resteth in the head, not in the bodie. *Moses* writeth, that the Serpent was wise aboue all beasts of the field: and that hee did declare in assaulting the woman, that when hee had seduced her, she might also seduce and deceive her husband. *Saint Paul* noting this, among other the causes of the womans subiection, doeth sufficiently shew, that for the auoyding of the like inconueniences, it is Gods will that she should be subiect to her husband, so that she shall haue no other discretion or will, but what may depend vpon her head. The Lord also by *Moses* saith the same: *Thy*

de fire

Ephes. 5. 22, 23.

1 Cor. 11. 6.

14. 34.

Gen. 18. 12.

1 Pet. 3. 6.

Ephes. 5. 24.

Gen. 3. 1.

1 Tim. 2. 14.

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desire shall be subiect to his husband, and he shall rule ouer her. This dominion ouer their wiues will, doth manifestly appeare in this, that God in old time ordained, that if the woman had vowed any thing vnto God, it should not withstanding rest in her husband to disauow it: so much is the wiues will subiect to her husband. Yet it is not meant, that the wife should not employ her knowledge and discretion which God hath giuen her, in the helpe, and for the good of her husband; but alwaies it must bee with condition to submit herselfe vnto him, acknowledging him to be her head, that finally they may so agree in one, as the coniunction of marriage doth require. Yet as when liua lute, or other muscicall instrument, two strings concurring in one tune, the sound neuertheless is imputed to the strongest and highest: so in a well ordered household, there must bee a communion and consent of counsell and will betwene the husband and the wife; yet such, as the counsell and commandement may rest in the husband. True it is that some women are wiser and more discrete than their husbands: as *Abigail* the wife of *Nabal*, and others. Whereupon *Salomon* saith, *A wise woman buildeth up the house, and blessed is the man that hath a discrete wife.* Yet still a great part of the discretion of such women shall rest in acknowledging their husbands to be their heads, and so using the graces that they haue receiued of

Num. 30.7.

*Prov. 4. 1. &
18. 21. & 19.
14. & 31. 22.*

the

the Lord, that their husbands may bee honoured, not contemned, either of them or of others: which falleth out contrarie, when the wife will seeme wiser than the husband. So that this modestie and government ought to bee in a wife: namely, that she should seldome speake, but to her husband, or by her husband. And as the voice of him that soundeth a trumpet is not so lowd, as the sound that it yeeldeth: so is the wisdom and word of a woman, of greater vertue and efficacie, when all that she knoweth, and can doe is, as if it were said and done by her husband. The obedience that the wife oweth to her husband dependeth vpon his subiection of her will and wisdom vnto him: as 1 Peter 3. 6. Ephesians 5. 33. Ester 1. 13. So that women may not prouoke their husbands by disobedience, in matters that may be performed without offence to God: neither presume ouer them, either in kindred or wealth, or obstinately to refuse in a matter that may trouble household peace and quiet. For disobedience begetteth contempt of the husband, and contempt wrath, and is many times the cause of troubles betwene the man and the wife. If the obedience importeth any difficultie, she may for her excuse gently propound the same: yet vpon condition to obey (in case the husband should persist in his intent) so long as the discomfort importeth no wickednesse. For it is better to continue peace by obedience, than to breake it by

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by resistance. And indeed it is naturall in the members to obey the conduct and government of the head. Yet must not this obedience so farre extend, as that the husband should command any thing contrary to her honour, credit, and saluation, but as it is comely in the Lord: Colos. 3. 16. Ephes. 5. 12. Therefore, as it were a monstrous matter, and the meanes to overthrow the person, that the body should in refusing all subiection and obedience to the head, take vpon it to guide it selfe, and to command the head: so were it for the wife to rebell against the husband.

Let her then beware of disordering and perverting the course which God in his wisdom hath established: and withall let her vnderstand, that going about it, she riseth not so much against her husband, as against God: and that it is her good and honour to obey God in her subiection and obedience to her husband. If in the practice of this duty she find any difficultie or trouble, through the inconsiderate course of her husband, or otherwise, let her remember, that the same proceedeth not of the order established by the Lord, but through some sin afterward crept in, which hath mixed gall among the hony of the subiection and obedience that the woman should haue enjoyed in that estate, wherein, together with *Adam*, she was created after the Image of God. And so let her humble her selfe in the sight of God,
and

and be well assured that her subiection and obedience is acceptable vnto him: and that the more that the image of God is restored in her and her husband, through the generation of the holy Ghost, the lesse difficultie she shall find in that subiection and obedience, as many in their marriage haue in deed tried, to their great contentment and consolation.

Further there is a certaine discretion and desire required of women, to please the nature, inclinations, and manners of their husbands, so long as the same import no wickednesse. For as the looking glasse, howsoeuer faire and beautifully adorned, is nothing worth if it shew that countenance sad which is pleasant, or the same pleasant that is sad: So the woman deserueth no commendation, that (as it were) contrarying her husband, when he is merry, sheweth her selfe sad, or in sadnesse vttereth her mirth. For as men should obey the lawes of their Cities, so women the manners of their husbands. To some woman a becke of her husband is sufficient to declare that there is somewhat amisse that displeaseth him, and specially if shee beare her husband any reuerence. For an honest Matron hath no need of any greater Rasse, but of one word, or one fowre countenance. Moreover, a modest and chaste woman that loueth her husband, must also loue her house, as remembering that the husband that loueth his wife, cannot so well like of the sight of any tapestry,

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tapestry, as to see his wife in his house. For the woman that gaddeth from house to house to prate, confoundeth her selfe, her husband and family: Titus 2. 5. But there are foure reasons why the woman is to go abroad. First, to come to holy meetings, according to the duty of godlinesse. The second, to visit such as stand in need, as the dutie of loue and charitie doth require. The third, for imployment and prouision in household affaires committed to her charge. And lastly with her husband, when hee shall require her, Gen. 20. 1, &c. The euill and vnquiet life that some women haue, and passe with their husbands, is not so much for that they commit with, and in their persons, as it is for that they speake with their tongues. If the wife would keepe silence when her husband beginneth to chide, hee should not haue so vnquiet dinners, neither she the worse supper. Which surely is not so: for at the same time that the husband beginneth to vtter his griefe, the wife beginneth to scold and chafe: whereof doth follow, that now and then most vnnaturally they come to handy-gripes, more beastlike than Christianlike: which their so doing is both a great shame and foule discredit to them both. The best meanes therefore that a wife can vse to obtaine and maintaine the loue and good liking of her husband, is to be silent, obedient, peaceable, patient, studious to appease his choler if he be angry, painfull, and diligent in looking to her

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*The wife must
keepe a good
tongue.*

*When the wife
doth hold her
peace, she keeps
the peace.*

*The cause of
domesticall
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*Silence becom-
meth a woman.*

*Lacke of
knowledge of
Gods word, is
the principall
cause why wiues
doe not their
duties to their
husbands.*

businesse, to be solitary and honest. The chiefe and speciall cause why most women doe faile in not performing this dutie to their husbands is, because they be ignorant of the word of God, which teacheth the same and all other duties: and therefore their soules and consciences, not being brought into subiection to God and his word, they can neuer vntill then yeeld and performe true subiection and obedience to their husbands, and behaue themselves so euery way, as Christian wiues are in duty bound to do. But if wiues be not so dutifull, seruiceable and subiect to their husbands as in conscience they ought, the onely cause thereof for the most part is, the want and neglect of the wise, discreet, and good gouernment that should bee in the husbands: besides the want of good example that they should giue vnto their wiues both in word and deed.

For as the common saying is, such a husband such a wife. Forso much as marriage maketh of two persons one; therefore the loue of the husband and a wife may the better be kept and increased, and so continued, if they remember the duties last spoken of, - as also not forget three points following:

*One heart and
one will.*

1. They must be of one heart, will, and mind, and neither to vpbraide or cast the other in the teeth with their wants and imperfections any wayes, or to pride themselves in their gifts: but either the one to endeavour to supply the others wants,

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wants, that so they both helping and doing their best together, may be one perfect body.

2. It doth greatly increase loue, when the one faithfully serueth the other: when in things concerning marriage, the one hideth no secrets nor priuities from the other, and the one doth not utter or publish the frailties or infirmities of the other, and when of all that euer they obtaine or get, they haue but one common purſe together; the one locking vp nothing from the other: and also when the one is faithfull to the other in all businesſe and affaires.

*Here the lord;
faithfully breſt, and
dutie of married
ſoules may be
kept and in-
creaſed.*

Like wiſe, when the one hearkeneth to the other, and when the one thinketh not ſcorne of the other: and when in matters concerning the government of the houſe, the one will be counſelled and aduiſed by the other; the one of them being alwayes louing, kinde, courteous, plaine, and gentle vnto the other; in words, manners, and deeds.

3. Let the one learne euer to be obſequious, diligent, and ſeruiceable to the other in all honeſt things. And this will the ſooner come to paſſe, if the one obſerue and marke what thing the other can away withal, or cannot away withall: and what pleaſeth or diſpleaſeth them, and ſo from thence-forth to doe the one, and to leaue the other vndone. And if one of them be angry, and offended with the other, then let the partie griued open and make knowne vnto the other their griefe in due time, and with

*They muſt ſe-
cretly keepe no
enill will in the
minds, but tell
their griefe.*

discretion. For the longer a displeasure or euill wil rages in secret, the worse wil be the discord. And this must be obserued, that it bee done in a fit and conuenient time: because there is some season in the which if griefes were shewed it should make great debate. And if the wife would goe about to tell or admonish her husband when he is out of patience or moued with anger, it should then be no fit time to talke with him. Therefore *Abigail* perceiuing *Nabal* her husband to be drunke, would not speake to him vntill the morning. Both the husband and wife must remember, that the one be not so offended and displeased with the manners of the other, that they should thereupon forsake the company one of another: for that were like to one that being stung with the Bees, would therefore forsake the hony.

And therefore no man may put away his wife for any cause, except for whoredome, which must be duly proued before a lawfull Iudge. But all godly and faithful married folkes are to commend their state and marriage to God, by humble and seruent prayer, that he for his beloued Sonnes sake would so blesse them and their marriage, that they may so Christianly & dutifully agree betweene themselves, that they may haue no cause of any separation or diuorcement. For like as all manner of medicines (and specially they that go nighest death, as to cut off whole members, &c.) are very loathsome and terrible:

even

1 Sam. 25. 36,
37.

1 Cor. 7. 10, 11,
12, 13, 14, 15, 16

Mat. 19. 6.

Mat. 19. 9.

Luke. 16. 18.

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euē so is diuorcement indeed a medicine, but a perillous and terrible medicine. Therefore euery good Christian husband and wife ought with all care and heedfulnesse so to liue in marriage, that they haue no need of such a medicine. As the holy Scripture maketh mention of many wiues and women that were wicked and vngodly, as partly may be seene by these quotations, 1 King. 1. 2. Prou. 7. 27. and 21. 14. and 23. 24. and 27. 15. Eccles. 7. 28. So contrariwise, the same sacred Scripture also commendeth vnto vs many women that haue beene deuout, religious, and vertuous, as partly is manifest by that which hath beene already said: and also by these places of Scripture, Ruth 2. 11. 1 Sam. 25. 3. Prou. 14. 1. and 31. 10. Mat. 23. 1. 8. 9. 10. Luke 8. 2. 3. and 23. 55, 56. Acts 1. 14. and 17. 4. and 9. 36. 39. 1 John. 1. 2 Tim. 1. 5.

And whosoever shall obserue it in the reading of the word of God, shall finde that it speaketh of the praise of as many, and moe good women than men. Yea, and I am perswaded that if at this day a due suruey should be taken of all the men and women throughout his Maiesties dominions, there would be found in number moe women that are faithful, religious, and vertuous than men.

Now if a wife be desirous to know how farre she is bound to obey her husband: the Apostle resolueth this doubt; where he saith, Ephesians 5. 22. *wiues submit your selues vnto your husbands*

The wife ought to obey her husband in all things that he longeth, and as greceable to Gods word.

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as to the Lord. As if hee had said; wiues cannot be disobedient to their husbands, but they must resist God also, who is the author of this subiection: and that they must regard their husbands will, as the Lords will. But yet withall, as the Lord commandeth that which is good and right: so she should obey her husband in good and right, or else she doth not obey him as the Lord, but as the tempter. The first subiection of the woman began at sinne: For when God cursed her, for seducing her husband, when the serpent had deceiued her, he said; *He shall haue authority ouer thee.* And therefore as the man named all other creatures, in signe that they should be subiect to him; as a seruant which cometh when his master calleth him by his name: so he did name the woman also, in token that shee should bee subiect vnto him like wife. And therefore *Assnerus* made a law, that euery man should beare rule in his owne house, and not the woman. Because shee sinned first, therefore shee is humbled most: and euer since, the daughters of *Sarah* are bound to call their husbands Lord, as *Sarah* called her husband: that is, to take them for heads and gouernours.

Gen. 3.16.

*Heb. 1.20, 22.
Numb. 30.7, 8,*

1 Pet. 3.4.

Amongst the particular duties that a Christian wife ought to performe in her familie, this is one: namely, that she nurse her owne children: which to omit, and to put them forth to nursing, is both against the law of nature, and also

*It is a speciall
duty of a mother
to giue her chil-
dren sucke her
selfe.*

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also against the will of God. Besides, it is hurtful both for the child's body, and also for his wife; and lastly, it is hurtful to the mother herself; and it is an occasion that she falleth into much sickness thereby.

First, nature giueth milke to the woman for none other end, but that she should bestow it vpon her child. We see by experience, that euery beast, and euery fowle is nourished and bred of the same that did beare it: onely some women loue to bee mothers, but not nurses. As therefore euery tree doth cherish and nourish that which it bringeth forth: euen so also, it becometh naturall mothers to nourish their children with their owne milke.

1 Tim. 5. 10.

Gen. 32. 7.

1 Sam. 1. 13.

Exod. 8.

Con. 1. 8. 1.

Psal. 12. 9.

Mat. 2. 14.

Luke 2. 7, 12.

Secondly, the examples of the Scriptures and many that proue this. As *Sarah*, who nursed *Isaac*, though she were a Princess, and therefore able enough to haue had others to haue taken that paines. Though she was a beautifull woman, and of great yeares, yet she herselfe nursed and gaue sucke to her sonne.

Also *Hanna*, unto whom the holy Ghost hath left it recorded (as a commendation,) that she nursed her owne sonne *Samuel*.

So when God chose a nurse for *Moses*, he led the handmaid of *Pharaohs* daughter to his mother: though God would haue none to nurse him but his mother. Likewise when the Sonne of God was borne, his Father thought none fit to be his nurse, but the blessed virgin his

1 *Tim.* 5. 10.

mother. It is a commendation of a good woman, and set downe in the first place as a principall good worke in a widow that is well reported of, if she haue nursed her children. And therefore such as refuse thus to do, may well and fitly be called nice and vnnaturall mothers: yea, in so doing they make themselues but halfe mothers, and so breake the holy bond of nature, in locking vp their breasts from their children, and deliuering them forth like the Cuckow to be hatched in the sparrowes nest.

Thirdly, the childrens bodies be commonly so affected as the milke is which they receive. Now if the nurse be of an euill complexion, as she is affected in her body, or in her minde, or hath some hidden disease, the child sucking of her breast must needs take part with her. And if that be true which the learned do say, that the temperature of the minde followes the constitution of the body, needs must it be, that if the nurse be of a naughty nature, the child must take thereafter. Yet if it be so that the nurse be of a good complexion, and of an honest behaviour (whereas contrariwise, maidens that haue made a scape are commonly called to be Nurses) yet can it not be but that the mothers milke should bee much more naturall for the child than the milke of a stranger. As by experience, let a man bee long accustomed to one kinde of drinke, if the same man change his ayre and his drinke, he is like to mislike it, as the

eggs

of Household government.

eggs of an henne are altered vnder a hawke. Neuerthelesse, such women as bee oppressed with infirmities, diseases, want of milke, or other iust and lawfull causes, are to be dispensed withall. But whose breasts haue this perpetuall drought? Forsooth, it is like the gowt, no beggers may haue it, but Citizens or Gentlewomen. In the ninth of *Hosea*, verse 14. drie breasts are named for a curse. What a lamentable hap haue Gentlewomen to light vpon this curse more than others? Sure if their breasts be drie (as they say they are) they should fast and pray together, that this curse might bee removed from them.

And lastly, that it is hurtfull to the mothers themselves, both Physicians can tell; and some women full oft haue felt when they haue been troubled with sore breasts: besides other diseases that happen to them through plentie of milke.

The wife is further to remember, that God hath giuen her two breasts; not that she should imploy and vse them for a shew, or of ostentation, but in the service of God, and to be a helpe to her husband in suckling the childe common to them both. Experience teacheth that God conuerterth the mothers blood into the milke wherewith the childe is nursed in her wombe. He bringeth it into the breasts furnished with nipples; conuenient to minister the warme milke vnto the child: whom he endueth with
indu-

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industrie to draw out the milke for his owne sustenance. The woman therefore that can suckle her childe and doth it not, but refuseth this office and duty of a mother, declareth her selfe to be very vnthankfull to God, and (as it were) forsaketh and contemneth the fruit of her wombe. And therefore the bruite beasts lying vpon the ground, and granting not one nipple or two, but six or seuen to their young ones, shall rise in iudgement against these dainty half-mothers; who for feare of wrinkling of their faces, or to auoid some small labour, doe refuse this so necessary a dutie of a mother due to her children. The properties due to a married wife are, that she haue grautie when she walketh abroad: wild ome to gouerne her house, patience to suffer her husband, loue to breed and bring vp her children, courtesie towards her neighbours, diligence, to lay vp, and to saue such goods as are within her charge: that she be a friend of honest company, and a greater enemy of wanton and light roied. So then, the principall duty of the wife is, first, to bee subiect to her husband, Ephes. 5. 22. Coloss. 3. 18. 1 Pet. 3. 1, 2. To be chaste and shamefast, modest and chaste, godly and discreet. 3. To keepe her selfe at home for the good gouernment of her familie, and not to stay abroad without iust cause.

Step-fathers and
Step-mothers their
duty s.

Here it is not to be pretermitted, but wee must say some what touching men and women that be

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twice married, and so become step-fathers
and step-mothers. Such husbands and wiues as
marrie againe after the death of their first wiues,
their first husbands, are carefully to remember that
they doe not displease their wiues or their hus-
bands which they now haue, by ouermuch re-
uerencing of their first wife or first husband. For
the course and condition of the world is such,
that husbands and wiues doe account and rec-
on things past better than things that be pre-
sent. And the reason is, because no commodi-
tie or felicitie is so great, but it hath some griefe
and displeasure, and also some bitternesse min-
gled with it: which so long as it is present grie-
ueth vs sore; but when it is once gone, it lea-
ueth no great feeling of it selfe behinde it: and
for that cause wee doeme to bee lesse troubled
with sorrowes and discommodities past, than
with those that are present. Also age stealeth
and commeth on apace, which causeth both
men and women to be the lesse able to sustaine
and endure troubles and griefes: than be-
fore. Therefore such men and women as bee
twice married, and be wise and religious, ought
not to esteeme their wife or husband which is
dead; better than her or him which they enjoy
now aliue: remembering the common prouerb;
That wee must liue by the quicke and not
by the dead: and that we must make much of
that we now haue. Let the name of step-father
and step-mother, admonish and put them in
minde

*The husband
must so praise his
first wife, and she
her first husband,
as it be not done
to the offence or
reproch of either
to the other.
Insaufte, which
is the suspecting
of adulterie in
the married
parties, ought
wisely and care-
fully to be sup-
pressed in both
parties without
apparent matter.*

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*The very name of
step-father and
step-mother
teaches them
their dutie.*

mind of their duty towards the children of the one and the other. For step-father and step-mother, doth signifie a stead-father and a stead-mother; that is, one father and one mother dyeth, and another succeedeth and commeth in their stead and roome. Therefore to the end that both their loues may be setled toward the children of the one and the other, they must remember, that they are stead-father and stead-mother; that is, in stead of their owne father and mother: and therefore they ought to loue them, to tender them, and to cherish them, as their owne father or mother did. You must not looke vpon them like *Rehoboam*, who told his people that he would be worse vnto them than his predecessor: for then the children will dislike of you, and turne from you, as his subiects did from him: but yee must come to them as *Dauid* came to the people after *Saul's* death, who said, *Though your Master Saul be dead, yet I will reign ouer you*: So yett must say to them, though your father be dead, or though your mother be dead, yet I will be a father, or I will be a mother vnto you: so the children will loue you, as much as they did their dead father, or dead mother. For that man that is led with discretion, reason, and consideration, will reckon himselfe and his wife all one: And likewise, shee will account her selfe and her husband as one. And therefore they ought to account both the children of the one and of the other as

com-

1 *King. 12. 13.*

2 *Sam. 2. 7.*

of Household government.

common to them both. For if friendship make all things common among friends, insomuch that they haue loued and fauoured their friends children as their owne, how much more effectually and perfectly ought marriage to cause the same, which is the highest degree, not only of friendship, but also of all bloud and kindred. But step-mothers doe more often offend, and faile in this dutie than men, by reason that their affections be stronger than mens, and many times ouer-rule them: and therefore they are earnestly to be admonished and warned, that they shew to those motherlesse children no step-mothers friendship, but a right motherly kindnesse. Let the step-mother aduisedly consider, that God hath ordained and appointed her (in stead of their owne mother) to be to them a right true mother, and not onely to regard them as children, but as orphan children, and that he requireth her to loue them, and to do them good as to her owne. What a grieve wold it be to her heart, if she should know now that her owne children, whom she hath borne in her owne body, should (after her death) haue a step-mother that would be rigorous, churlish, and vnkinde vnto them? Doubtlesse those childrens mother that dead is, had vpon her death-bed no lesse care for her children. Let her therefore alwayes haue in minde this saying of our Sauour Christ, *As you measure vnto others, so it shall be measured to you againe:* that is, as the
step-

step-mother doth intreat the children of her predecessor, so another wife may come after her, and intreat her children. For he that tooke away the first mother, and sent her, can take away the second mother, and send a third, which will not be like a stead-mother to hers, vnlesse she be like a stead-mother to these. Verily, a good woman will be vnto her husbands children, that which she may heare them call her so often, that is, Mother. For what Christian woman is so farre from all humanitie and naturall affection, that will not be moued and mitigated with this word Mother, of whomsoever it be spoken? and chiefly of children, which can not flatter, but speake euen so from their heart, as they would to their owne mother, of whom they were borne. How sweet is the name of friendship? how many iniuries, hatreds and displeasures doth it hide and put away? Then how much more effectuell ought the sweet name of Mother to bee, which is full of incredible loue? Therefore euery religious and louing wife will be mollified and moued in her heart and minde, when she shall heare herselfe named Mother by any of her husbands children.

Otherwise, she shall shew her selfe to be more vnnaturall and vnkinde than the wilde sauage beast: for there is no beast so outrageous and cruell, but if any other yong beast of her owne kind sawne vpon her, she will by and by shew kind-

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kindnesse and mildnesse vnto it. And shall not her husbands children make her kind and louing vnto them, when they call and speake vnto her, by the louing and sweet name of Mother?

3. The third and last point that appertaineth to the dutie of wiues is, that they do not weare gorgeous and sumptuous apparell, or broidered haire trimmed with gold: but that after the example of holy women which trusted in God, they be sober in outward apparell, and garnished and decked inwardly with vertues of their mindes; as with gentlenesse, meeknesse, quietnesse, and chastitie; which indeed are most precious things in the sight of God.

This point is plainly spoken of by the Apostle to *Timothie Chap. 2. vers. 10.* in which place, he so flatly condemneth both the excesse and pride of apparell, as also the pompe, curiositie, and wantonnes which women vse in trimming their heads; by plaiting, crisping, broyding, curling, and curiously laying out, that no man can say more against it in few words, than he hath spoken to the vtter dislike thereof. For if a man should occupie himselfe, and giue liberty to his pen to write of the horrible abuse and excessiue pride that many women are guilty of in this behalfe, he should rather want time to write, than matter to deliuer.

Therefore, such women as will not reforme themselves, we leaue them to the Lord; who (no doubt) will in his appointed time, not onely scuerely

*As wiues ought
to goe comely,*

*plainly, and
bandsonly in
their apparell,*

*so they must in any
wise beware of*

*pride, riot, or ex-
cesse therein.*

*Pride is hatefull
before God and
man: be not*

*therefore proud,
for thou art but*

dust and ashes.

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seuerely punish them, but also their husbands for suffering this great wickednesse and dissolutenesse in their wiues, as he did the Iewes for the same sinne, as plainly may be seen in Esay 3. 16, &c.

Prov. 16. 18.

For so it falleth out according to the common Prouerbe; that pride goeth before, and shame and destruction commeth after. And on the contrary part, we hope that such women as be true professors of Christ and his religion, will both attire and dresse their heads so decently, and also content themselues with such comely apparell, as best becometh their calling and degree; So as by their good example they may draw on other women to reforme themselues in this behalfe; and so rather come short of that which their abilitie and place would serue to maintaine, than any way to exceed therein, to the slander of their profession.

*Temperance in
apparell.*

And let them not so much regard what thing they would faine haue, but rather what they cannot well be without: so that whatsoever they haue no need of, is too deare of a farthing.



The dutie of Parents towards
their children.



His dutie consisteth in foure
points:

First, that fathers and mothers
do instruct and bring vp their
children (euen fro the cradle) in
the feare & nurture of the Lord.

*The dutie containeth
four points: namely in teaching or in-
structing them in religion, in
manners, good
example of life,
and skill of an
occupation.*

Secondly, that they bring them vp in shame-
fastnesse, hatred of vice, and loue of all vertue.

Thirdly, that they be vnto their children ex-
amples of all godlinesse and vertue.

Fourthly, that they keep them from idlenesse,
the mother of all mischiefs, and bring them vp
either in learning, or in some good art or occu-
pation, where by they may get their living with
honestie and truth, when they shall come to
age, and yeares of discretion.

1. Touching the first point. Parents are to
be admonished: that they beare in minde, that
the cause why the Lord hath blessed them with
children, is: First, that they should be carefull to
see that their children be so vertuously brough-
t vp, that they may become Citizens of the
Church of God; so that whensoever they them-
selves shall die in the Lord, they may leave
their

The first point.

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their children true worshippers of God in their place. But alas, there be few that haue any great care of this dutie.

It is to be remembred, that it is the fathers dutie, with all conuenient speed to present the child to baptisme, and there to giue the name vnto his child: as may appeare by the example, Luke 1.3. Gen. 21.3.

The children of Christians ought not to be called by any popish name.

We are neither better nor worse in respect of our names.
Iosua 10.3.

The name profiteth none in whom vertue is not commited.

And it were a thing to be wished, that all parents, when, and at such time as God bleisseth them with children, would giue them such names as are named and commended vnto vs in the holy Scriptures, to the end that when they come to yeares of discretion, they by hearing those names, may be excited and moued to follow the vertuous life and Christian conuersation of those men and women whose names they beare, which the holy Ghost hath commended them for, and contrariwise to eschue and auoid those faults and vices which are discommended in them. And yet we haue to remember, that those children which are named and called by, and after any of the names of the Patriarkes, Prophets, Apostles, or by the name of any other Saint, man or woman, are not any thing the better, because they haue such godly and Christian names, vnlesse that they do imitate and follow them, in faith, vertue, and godly behauiour: so on the other side, they that be not called by such Christian names as are mentioned in the sacred Scripture, are

not

nor in respect of their names any thing the worse, hauing an assured faith in the merits of Christ his death; passion, and bloud-shedding, and leading their liues agreeable to the same. For as neither the reuenues, nor the glorious titles and names of ancestors, nor to descend of noble parentage, maketh men noble and renowned in deed, vnlesse they themselves be godly, honest, and wise: so neither the godly names, no nor yet the faith and vertue of the fathers, auaieth the wicked and vngodly children any thing at all, vnlesse they repent and become faithfull and godly, as they were. Let vs here consider, that so often as in the race of our life we do heare, or doe speake of our name, it doth put vs in remembrance, first, of Gods mercie shewed vnto vs in our baptisme: secondly, of our promise to God againe. And as in times amongst our ancestors, Infants had their names giuen them when they were circumcised, as appeareth in *Luke*, no doubt to this end, that the circumcised should be admonished by the calling by their names, at what time and place they had their names giuen them, and would thinke that they are written in the number of the children of God, and ioyned in league with him, and made partakers of his couenant: so likewise after the same manner, must we that haue had our names giuen vs in baptisme, remember and beare in minde, that we are by grace adopted to be the sonnes of God, and

Luke. i. 59. &

2. 27.

Proper names

are assigned

unto vs for

this use and

end, that is, to

distinguish

one man

from

another

received into his fauour; and therefore that we are Gods owne, and as it were his goods and riches, who beare his name as proper vnto him.

2. Secondly, they may afflute themselves, that all their labour is lost which they bestow vpon their children, vnlesse they bring them vp in the feare of God, and oftentimes call vpon Gods helpe by earnest prayer, that he in mercy would vouchsafe to preserue them from the manifold snares, subtilties, and temptations of Satan, which their tender age is subiect vnto. We may heare many parents complaine of the disobedience of their children: but they doe not marke and consider that they are iustly punished by God, for that they thinke by their own industrie and witto make them good and vertuous, without Gods blessing, which they seldom or neuer call for in good earnest.

3. Thirdly, let them consider how noble a thing a child is, whom God himself hath shaped and formed in his mothers wombe, nourished, brought forth into the light, and indued with body and soule, to the end he should (as it were in a table) represent God his first patterne.

4. Fourthly, let them know that these things are to be dealt withall in order. Vnto the body they owe nourishment, bringing vp, apparell, and sometimes correction, that they may keepe children in awe. Vnto the soule they owe catechising, instruction, & doctrine: and that of two sorts; namely, of godlinesse, and of ciuilitie. By the

Instr. Eling,
conuicting &
prayer. take
good children,
and busy pa-
rents.

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the one, they shall keepe a good conscience before God: by the other, they shall obtaine a good report among men. For these are the two principall points, which parents ought to be most carefull to plant in this life in their children, both which the Apostle comprehendeth in one verse, where he saith, Ephes. 1.4. *The fathers provoke not your children to wrath, but bring them up in instruction, and information of the Lord.*

And therefore all parents are diligently to instruct and teach their children the first principles of Christ his Religion, so soone as by age they are able to perceine and vnderstand the same, that they may (as it were) suck in godlinesse together with their mothers milke, and straight-waies after their cradle, may be nourished with the tender food, of vertue, towards that blessed life. To haue godly children (no doubt) is the greatest treasure that may be. For in the children doe the parents liue: in a manner) after their death. And if they be well instructed, catechised, and vertuously brought vp, God is honoured by them, the Commonwealth is aduanced; yea, their parents, and all other fare the better for them. They are their parents comfort next vnto God, their ioy, staffe, and vpholding of their age: and therefore parents ought to begin betimes to plant vertue in their childrens breasts: for late sowing bringeth a late, or neuer apt haruest. Young branches will bow as a man will haue them, but old trees

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will sooner breake than bow. And therefore, as arrowes are an excellent weapon of defence, to a strong and a mightie man that can shoot them with courage: euen so children godly brought vp, are a speciall protection and defence to their parents. And as the strong mans quier the better it is furnished with chosen shafts, the better defence he hath: so likewise, the more godly children their parents haue, the greater is their ioy and happinesse. Yea and further, as arrowes are at the commandement of the owner to be vsed: euen so children well taught, are at the commandement of godly parents.

5. Lastly, let parents remember how many sinnes they commit and heape one vpon another, which doe ~~not~~ their dutie in bringing vp their children as they ought to doe. First, they transgresse the law of Nature, which telleth all men, that their dutie is to bring vp their children godlily and honestly. Secondly, they sinne against God: for they despise the commandement and authoritie of God: for he commandeth that children should be brought vp religiously, and honestly; but he is a despiser of God, that refuseth to doe as he is commanded. Thirdly, they offend against their owne credit and estimation. For Gods will is, that parents should (after a sort) be in his stead, so farre forth as pertaineth to our ward discipline. But such make small account of this dignity, who neglect their dutie in this behalfe. Parents are further to vnderstand

Deut. 6, 7, 8.

4. 9. & 11. 19.

Psal. 78. 5, 6, 7, 8.

9. & 10. 4. 6.

Exod. 12. 16, 17.

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derstand, that it is their dutie to haue diligent care to haue their children taught to pray to God, and to rehearse the Apostles Creed, and the ten Commandements. For as by this exercise their hearts and mindes shall the rather be inclined to godlineffe and reuerence towards God; so as they increase in age, they shall euery day better than other, comprehend that which they learne, to their owne comfort, instruction, and saluation. Also, the tongue is called the glorie of man, because that besides all other reasons, by his speech he is discerned from the brute beasts; so it is meet, that so soone as the childe can begin to speake, his tongue should be employed to glorifie God, by calling vpon him, and by learning some short Catechisme containing the principles and grounds of Christian religion; as also in repeating the will of God, in such sort as he will that we should serue and honour him.

If parents do note and perceiue any vice in their little ones, as swearing, lying, choller, enuie, filching, couetousnes, contempt of parents, readinesse to strike, and other like corruptions: it is their duty, diligently, and in time to reprove and correct them, as men vse to pluck vp weeds while they be yet yong, lest growing vp among the good seeds, they should hinder their growth, and choke them vp. By experience, we can see that mothers in swadling their little ones, doe lay their limmes right, each in his

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place: likewise, if a child be given to be left handed, they chide him, yea, sometimes they binde it vp, or otherwise restraine the vse of it, that he may be accustomed to vse his right hand. Also, if the childe haue some string vnder his tongue, they cut it, lest it should hinder his speech: much more then ought they to beware, that through their diligence the vices of the soule doe not increase. For it is the dutie of the parents, euen in the infancie, to beginne to shape and frame the soule vnto vertue.

It is also the duty of parents to prouide that their children may learne, at the least to write and reade: for it may bee vnto them a great helpe in the course of this life, and a treasure of much greater account than mony. And therefore the negligence of many is sharply to bee reprobued: besides that the performance of this dutie doth greatly binde their children vnto them. Neuerthelesse, the principall end thereof, should not haue respect to such commoditie, as the children may reape thereby towards the vse of this present life: but rather that they may reade the word of God to their comfort, and instruction to saluation. Also it were their parts to vse them daily to reade some Chapters of the holy Scriptures, thereby to incline and winne their affections to the word of God, to inure and acquaint them in the phrase of the holy Ghost, by little and little to learne the heavenly doctrine, to note the examples of
Gods

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Gods vengeance powred vpon the wicked and disobedient: and of his blessings vnto those that walke in his feare. Therefore if parents do looke that their children would obey them, then let them ioyne and accustome them to Gods word, which will redound much to their parents profit. If they cause their children to heare and read the holy Scriptures, therein they may learne, *Honour thy father and thy mother*: but if parents doe otherwise, then they traine them vp in the Scriptures of deuils, whereout their children will learne most wicked things: but it is not so when they are instructed in the holy Scriptures. Parents therefore are diligently to apply themselves to this which God commandeth, and so often and earnestly commendeth vnto them; namely, to instruct their children in the knowledge and feare of God, and in the faith of Iesus Christ: Deut. 6. 6, 7. and 32. 46. Ephes. 6. 4. So also to teach them those things which they are to vse in their age. It is then great folly to linger children in the learning of vaine, trifling, and vaprofitable things, which as they grow in years they will contemne and forget. Parents can be carefull enough to bring vp their children in some course, trade, or other estate, wherein to get their liuings when they come to be men: and verily such fathers as doe neglect that, are unworthy to haue children. But as the soule is more precious than the body, so is the dutie of parents, in youth to traine vp their children in the

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the practice of those things, wherewith in age, euen in this life, they may glorifie God, and be heires of the Lord. If parents want knowledge or be vnwilling to take leasure to teach them; yet let them doe as much for their childrens soules, and the life to come, as for their bodies and this present life. Parents that either cannot write and reade, or will not, or haue no time to teach their children, will yet send them to schoole: and such as would haue them learne some art or occupation or traffique, if themselves professe not the same, wherein they like to imploy their children, they will yet put them to dwell with those that do professe the same, to the end they may learne. How therefore can parents excuse themselves, when their children remaine vntaught in those things that concerne the glory of God and life euerlasting? But howsoeuer it be, if they be neither able of themselves, nor do provide to haue them taught by others, they shall be inexcusable in the sight of God: & the ignorance of the children, ingendring contempt of God, loue of the world, and neglect of heauenly felicitie, wil crie out for euerlasting vengeance against their parents: so that if they account not their children as beasts without soule, or if they loue them with the due loue belonging to parents, let them declare their loue especially to the soule: the Christian instruction whereof surmounteth all worldly treasure.

Some say, it would be a great comfort for
them

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them in heaven to know their neare kindred, and consequently their children : and this cometh of naturall affection. But might it not be a greater discomfort for them, euen in their life time, to see them go to hell for want of instruction? Some charge their children to be dull witted, and hard to be bowed, or brought to any goodnesse or vertue. Albeit naturall inclination be a great helpe to profiting, yet exercise and custome to do well, is a mightie meanes to bend and sharpe them that way : yea, euen such, that by experience we finde this old Proverb true : *Vse ouercommeth Nature*: as the Wheelwright doth by strength bow his timber, and letting it lie long in that bent, it bideth crooked. Barren ground well tilled, soyled, and sowed with good seed, groweth fruitfull, and yeeldeth good increase : iron weareth with handling : the water by continuall dropping weareth the stone : wilde beasts may be ramed : and wilde colts by custome are brought to the saddle, and are content to be led by the bridle : euen so the dullest capacities may by instruction and custome be fashioned to vertue. As contrariwise, the wile most inclined by nature to vertue, may by bad instruction and the conuersation of the wicked be peruerterd, and grow vicious.

Parents therefore are herein to respect two points : first, to begin to frame and bend their children in their tender youth to vertue, remembering that a scale entreth deepest into softest wax.

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wax. They must be carefull that they do not speake or tell any foolish tales, bawdy rimes, or vngodly speeches before their children, lest they infect their tender wits with folly and astonishment. Experience sheweth, that children will sooner learne any language by conuersation than elder folkes. Also that the younger the twig is, the sooner it is bent or made straight.

Secondly, it is the parents duty to restrain their children from haunting and conuersing with such as be vicious, peruerse, and wicked. And vndoubtedly wee see that they doe soone learne villanous and vnscemely speeches, and malicious lewd actions, with their corruptions: and as the old Prouerb saith, Halting with the lame, they shall learne to halt. A child that naturally speaketh wel, by conuersing with such as corrupt their speech, shall degenerate and speake as badly. Tye a yong twig that is crooked, with a straight one that is stronger than it, and in growing it will become straight, and so continue when it is vndone. And contrariwise, a straight one tyed to that which is crooked, and stronger than it selfe, will grow and continue crooked.

Moreouer, parents when they meane to put forth their children to any trade or occupation, or to learning, then they ought carefully to see and inquire whether such as they thinke to place them withall, be religious and vertuous, and

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and endued with the feare of God.

In the admittance of a seruant, the feare of some temporall or carnall inconuenience, causeth men to inquire of his, or her truth, honestie, or other qualities. Therefore if parents shall commit their childe to the ordering and instruction of a master, before they make inquire of his honestie and Christian conuersation, they plainly shew, that they haue lesse care of the corrupting or infecting of their childe with vice, than of some small inconuenience that might happen by an vn honest and vnchristie seruant.

When men buy an earthen pot, they sound vpon it, to see whether it be broken, lest they should be deceiued in a small peece of monie, yet do they not sound whether the master to whom they commit their childe be vicious, or vertuous: albeit by putting and placing him with one that is vicious and irreligious, they put him in danger of losse, both of body and soule.

Some do respect their friendship with some masters rather than their vertue, and so doe commit to them their children, lest they should be angrie for putting them to another.

These men do resemble and be like him, who being dangerously sicke, vseth the aduice of an ignorant Physitian, that is his kinsman or familiar friend; for feare he should take offence if he should call another, albeit, without comparison,

parifon, more learned and skilfull.

If thou shouldest haue any weightie matter in law, wouldest thou rather commit thy cause to an ignorant and negligent Attorney, because he is thy friend, than to him that were both diligent and learned? Making a voyage thorow some dangerous sea, wouldest thou in a tempest commit thy ship to a young Pilot, vnskilfull or drunke, because he is thy friend? What a foole art thou, that wilt not take the like care of the profit, honour, safetie, and saluation of thy childe?

Others commit their children either to him that will take them at the easiest rate, or by whom they may grow into greatest auancement in the world, but neuer respect the hazard of their childe, so they may either spare, or get worldly goods. Let them also be carefull to restraine their children from vice, and to inure and accustome them to vertue: and indeed the fathers that instruct, or cause their children to be instructed, do far excell such as only doe beget them: for of these they receiue life onely, of the other good and vertuous life. Yet parents ought not so much to relie and rest vpon the diligence of their childrens masters, as neuer to care to vnderstand how they profit and go forward in learning and vertue: for the regard of such diligence would make the masters more carefully to discharge their duties. And thereof came the Prouerb; *The masters eye fat-*

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seth the horse : and this, The masters eye is the fruitfulness of the garden.

Vpon these sinnes ensue many punishments, both ghostly and bodily, as well in the parents, as in the children : yea, and in all the posteritie.

The holy Scripture giueth great commendation to sundry men and women, for their godly education, and vertuous bringing vp of their children : as to *Abraham*, for he commanded his sonnes and his household, to keepe the way of the Lord. So *David* counselled his sonne *Salomon* to serue God with a perfect heart, and a

Gen. 18. 19.

1 Chro. 28. 9.

Act. 10. 3.

2 Tim. 1. 5.

willing mind. It is said also of *Cornelius*, that he

Parents must

feared God and all his household. Likewise of

performe their

Eunice the mother of *Timothie*, that she nourished vp her sonne in the words of faith, and

dutie to their

good doctrine. For where a vertuous and godly

children moderate,

childhood goeth before, there a godly and

and great

vertuous age followeth after. Contrariwise,

graciously and au-

when the parents are not carefull to teach their

shew.

children to know God, and to know themselves :

which is done by

when they do not breed them vp in vertue, nor reprove them when they doe amisse,

example.

they then become corrupt in their vnderstanding, and abominable in their doing : ignorant

and void of all knowledge and grace, and of reuerence or feeling of nature.

If parents be desirous to haue their children vertuous and honest indeed, (as in conscience they ought) then they must be diligent and carefull

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*Fruits are wont
to take their
share and na-
ture of the tree.*

carefull to practise godlinesse & honesty them-
selues. For we see by experience, according to
the common Prouerb, *As the old cocke croweth,
the yong learneth; such a father, such a sonne: and
such a mother, such a daughter.* For like as when
the head is well & sound, and also the stomacke
pure from hurtfull humours, the bodie is com-
monly well affected: euen so, where the head, or
chiefe of any familie or household, is religious,
and sound in the faith, and feareth God; it com-
monly goeth well with all the household.

What shall it auaille for parents to teach
their children honestie and modestie, when
they themselues in their workes & behaviours
do inuite them to wantonnesse and lewdnesse?
Verball instruction, without example of good
deeds, is a dead doctrine; and contrariwise,
good examples are the life of instruction, to
make it profitable and effectuell. If the exam-
ple of parents be contrarie to their instructions,
if they teach their children sobrietie, mode-
stie, and chastitie, and yet themselues will be
low drunkennesse, foule & lasciuious speeches,
gestures, and actions: it is as if with their
tongues they should say, be vertuous, and by
the hands lead them with them to all vice and
corruption. So that wicked parents are wic-
ked counsellors to their children. If we would
take him to be a monster in nature, and unwor-
thie to liue in a Common-wealth, that should
counsell his child to drunkennesse and fornication:

non:

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tion: what shall we thinke of thoe, who committing such iniquitie, doe by their example much more mightily put forwards their children to such abomination, than by word they are able? What account can those parents giue vnto God, who by their euill example haue drawne into hell their children, whom he deliuered to their charge to be giuen into heauen? Albeit such parents pitie not themselves, yet at least let them take pitie of their children, and not carrie them with them into euerlasting destruction. Such parents then deserue grievously to be reprov'd, as shall vse any lewd speeches, or shamelesse behaviour: in briebe, any wordly or carnall actions in the presence of their children, to whom their examples may be as a dispensation to giue themselves to the like. As also, how can they forbid that in their children, which they themselves doe commit? How can they correct the for the faults which they themselves vse? Albeit, children in respect and reuerence to their parents dare not reply and say; themselves doe those things for the which they reprove them; yet will the neighbours or others object it to their shame. Besides, their authority shall be so much the lesse, in that they declare in their workes and actions, that they allow that which they forbid in words.

If parents therefore desire that their instruction may be effected and yeeld fruit, let them

R

declare

declare the same in holy life and vertuous conversation: let them so order and gouerne themselves, that their children seeing the same, as it were in a glasse, may be restrained from dishonest speech, and wicked deeds; let them do as guides that shew the right way ouer soords and riuers, by going before those whom they leade: that their children (following the steps and examples of their parents) may conforme themselves to their vertues; and so with them, and by them, be led to saluation and life euerlasting.

Deut. 6. 5, 6, 7.
¶ 3 L. 13.

1 King 17. 10.
¶ c.
2. King. 4. 1.
¶ c.

Isa. 4. 33.

Lu. 19. 9.

Act. 18. 44.

For this cause *Moses* gaue commandement vnto the Iewes, that the Law might be kept in their families, that they might prosper in al that they went about. When *Obed-Edom* had receiued the Arke of God into his house, which signified true religion, the Lord blessed him and al his household. When the widow of *Zarephath*, in the dayes of *Elijah*, and the other widdow of Israel in the dayes of *Elshaz*, had receiued the Prophets of God into their houses, who is ignorant how mightily & mercifully the Lord provided for them? When our Sauour Christ had restored the Rulers sonne to his health, the Ruler beleued and all his family. After *Zachary* had receiued Christ into his house and was conuerted, saluation came to the same household. To be short, when *Cornelius* the *Cenarij* embraced the Gospell, his familie also beleued & were baptized, and the holy Ghost fell vpon them all which heard the preaching. And how

well

well

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well that house was ordered, where *Timothie* 2 *Tim.* 1. 5. & was brought vp, his knowledge in the Scrip- 3. 15. tures from a child can witnesse.

And this is also a point worthy to be remembred, that the Lord by his Prophet *Ezechiel*; calleth the children of the Israelites, which they had begotten (his children,) because they were partakers of the Promises, and signed with the seale of the Couenant: and the Prophet calleth *Ezech.* 16. 20; them, *The inheritance of the Lord.* 31.

Such parents therefore as be Christians must *Psal.* 127. 3. know, that their children are also the children of God, & partakers of those blessings that are promised to them in Christ Iesus their Saviour: *See more of this point in the use and necessity of catechizing.* and therefore they shall do great iniurie to God himselfe whose children they are, if they shall not see them carefully brought vp in his feare: and much more, if they, as before time many haue done, bequeath them & in a manner, consecrate & sacrifice them to the seruice of men, by thrusting them into Abbeyes, Munkeries, Fryeries, Nunneries, and Seminaries, there to be brought vp, and remaine in perpetuall bondage of ignorance, in superstition and idolatrie.

The second point is, that fathers and mothers *The second point.* doe nourish and traine vp their children in shamefastnesse, hatred of vice, and loue of all vertue.

They be charged by the fife Commandemēt, to feed, to nourish, and to bring vp their children, to teach them the principles and seed of

A godly Forme

Deut. 6. 10.

Exod. 12. 26.

& 13. 14.

The proper dutie of good parents to their children, is to nourish them soberly, to keepe them under obedience, and to teach them good manners.

Christian religion, to see they learne the Care-chisme, to teach them to praise God before and after meales: as also to teach them by litle and litle, and by often repetitions; to vnderstand wherefore the Sacraments were instituted: to teach them manners how to behaue themselves decently in their going, in their speaking, and gesture of their bodies: how to order themselves reuerently in the Church, how abroad in all places, and towards all men in all honest companies; and so to begin some conscience in them. For it were better for children to be vborne than vntaught.

Now contrary to this is, when parents suffer their children to haue their will from the beginning: when they discourage and daunt them by feteritie, & by being too hasty with them, whe they let the cōmon ignorance of the word to be rooted in them, and haue no care to fraime them to learne truth and godlinesse; and so to prepare them to be apt to receiue profit from the publike ministerie.

Prou 23. 13.

& 19. 18. &

29. 15. 17. & 23.

12. & 13. 24.

It is therefore meet for all fathers and mothers, if they will haue ioy of their childre, that then they correct them when they do amisse, and keepe them in shamefastnesse, hatred of vice, and loue of all vertue, according as the Wiseman in sundry places.

For as the common Prouerbe is, *Birch breakeeth no bones*; neither doth moderate correction bring danger of death: but oftentimes it bri-
dleth

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dleth & keepeth backe the child, that otherwise would run headlong into hell, and so is a meane to saue his soule.

For the fountaine of all vertue, and chiefe of all mans felicitie, is good instruction, and right bringing it. And contrariwise, children euill brought vp, bring shame and great heart-break to their parents.

As old *Eli* was corrected himselfe, for not correcting his sonnes; which is a notable example, necessary for all parents to imprint in their hearts, that they may see their children well taught and corrected, lest they procure the wrath of God to fall vpon the, as it did vpon this *Eli*, who honored his children aboue the Lord, and therefore the Lord cut him and them off. 1. Sam. 3. 12.
2. 3. 12, 13, 14.
1. K. 1. 1. 5, 6.

For the comfort he had of his sonnes was this: the *Arke* (the witnesse of the Lords presence) was lost, thirty thousand of the people slaine, his two sonnes, *Hophni* and *Phineas* killed himselfe, when newes thereof came vnto him, for sorrow fell backward and brake his necke: vpon this his daughter in law fell in trauell, and in trauell dyed; the remnant of his house were glad to craue and beg for a small peece of siluer and a morsell of bread.

Also, the two and forty children that mocked *Elisba* the Lords Prophet, saying, *Come up thou Bald-head*, were rent in peeces with beares. Thus we see, that children vntaught and vnchastized, bring shame and confusion to their parents. 2. Kin. 2. 23, 24.

A goodly Forme

*How child en
should be brought
up.*

*Hold thy chil-
dren in awe, and
they shall haue
thee in reuerence.*

*Prou. 30. 25.
and 6. 6, 7.*

Let them therefore alwayes remember this that they prouide, and bestow diligent labour, that their children be forthwith instructed in vertue and godlinesse, whilest their wits are yet void from cares and vices, and whilest their age is tender and tractable, and their minds flexible, and readie to euey thing: for then they will keepe fast good lessons and vertuous precepts (if they be taught them.) For this is certaine, that we remember nothing so well when we be old, as those things we learne in young yeares.

It shall be conuenient and profitable therefore, to handle the wax straightway while it is moist: to season those earthen vessels with very good liquor, whilest they are new: to die, and litte the wooll, while it is faire and white, and not defiled with any spots. The Emmets or Pismires are not taught to gather into their holes or hillockes in Summer, whereby they should liue in winter. Bees learne not to make their cells, to gather iuyce, and to make honey; but all these things be done by instinct of nature. So euey living thing, the lesse meet it is to learning, so much the more it hath of natine prudence: but man neither can eat, nor goe, nor speake, except he be taught. Then if fertile fields for want of tillage wax barren; if trees being neglected, either bring forth no fruit, or else the same vsauourie, without diligence or grafting and pruning; if dogs be vnmeet to hunt, the horse and oxen vnapt to the plough, except

man

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mans diligence be put thereto ? how vile then
and vnprofitable creatures would children be-
come, except diligently and in due time they
should be fashioned by good bringing vp? What
a shame is this for any man, to take great care
to haue his dog well taught, his horse well bro-
ken, his land well husbanded, his house goodly
trimmed and richly furnished, and yet to haue
his child shamefully rude in manners, and alto-
gether voyd of all garnishing and instruction of
vertue and godlinesse ? What a great folly and
madnesse is this, for a father to take great care
and thought how to get money and possessions,
and to haue no regard of his child, for whom
the same is gotten ? This is no lesse shame to
heare, than if a man taking thought for the
shooe, would set nought by the foot : or with
great care and studie would provide that there
should be no fault in the chilles garments, nor
regarding the health of his body. This is (as the
common saying is) to be penny wise and pound
foolish : to saue a sticke, and burne a house : to
saue a ioynt and lose the body. But oh vaine
man, hast thou more care and desire to leaue thy
sonne faire buildings, and full of lands, than for
to instruct him in the way of godlinesse, and so
leaue him a vertuous conscience ? Hast thou ra-
ther a desire to hoord vp treasure for him, with *Mat. 6. 19.*
rust and moth to be consumed, than to teach
him the knowledge of God, which will not can-
ker but last for aye? Most parents (a pitifull thing

remember) be louing to the bodies of their children, but their soules they care not for: they desire their welfare in this world, but they passe not what they shall suffer in the world to come. Yea fathers prouide lands, rents, reuenues, great annuities, fees and offices, for their children here: but alas, few prouide or be carefull to haue them brought vp in vertue, and the feare of God. For the losse of their liues and bodies, they will sore bewaile and much lament: but the health and saluation of their soules they make no reckoning of. If they see them poore and sicke, they sorrow and sigh; but though they see them sinne, and greatly displease God, they are nothing grieued. It behoueth that parents do carefullly obserue, vnto what vices their children are most inclined, and so by good meanes admonish and draw them from their sinne. As parents be carefull to prouide temporall things for their childrens bodie, which are transitory: so much more carefull ought they to be to prouide spiritual things for their soules. And as they be diligent to keepe the bodies of their children from fire and water when they be young: so much more they ought to take care, that their soules be not poysoned with vices, and false and erroneous doctrine, when they come to yeares of discretion: and this is the most acceptable seruice that they can do to God. Children are called the fruit of their parents: Therefore, as a good tree is knowne by bringing forth good fruit;

Psal. 127. 2.

Eccl. 12. 33.

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fruit : so parents should shew their goodnesse in the good education of their children, which are their fruit.

To teach a child in the trade of his way , as *Salomon* commandeth, *Preu. 22. 6.* is, not onely to instruct him vnto godlinesse , but also vnto all other humane duties : wherefore this dutie then belongeth vnto parents, and they are bound to do it. For who should teach and in- *Reasons.* forme the childe, but they which haue the gouernment and commanding of him ? But it is well knowne , that parents onely haue the gouernment and commanding of their children, or such as they shall procure for their better education, and therefore this charge and dutie lieth vpon them, and they must looke vnto it. Againe, this is apparent euen by the generall law of nature, which hath taught the very bruite beasts to bring vp their young. And further, this dutie is yet enforced from the opportunitie of the thing commanded. For euen as a plant will sooner take nourishment, and thrue better in the soyle where it first grew or sprung vp, then in any other ground, because it liketh his owne soyle best : so children will sooner take instruction and good nourture from their parents, whom they best like, and from whom they had their first being, than from any other : and therefore you parents are in fault, if your children be not well taught. For whatsoever good cometh from the parent to the child, is naturall

A godly Forme

Gen. 5. 3.

naturall and kindly, no otherwise than the warme milke from the mothers dug : you shall sooner be heard of your children, than either the sage counsell of the ancient, or the forcible and mouing speech of the learned. Lastly, the rule of iustice doth requite, that euen as the first parent *Adam*, and so all other after him, haue beene a meane of falling to their posteritie, in the begetting of children in their owne image, which according to the law of creation, should haue borne Gods Image: so now in lieu of this, all parents should lend their hands to lift them vp againe, & neuer cease vntil they see in some measure the beauty of the first Image, and the vertue of the second *Adam*. This is confirmed by many testimonies of Scripture, as amongst other these do proue : Deut. 4. 9. and 11. 18, 19. Ephes. 6. 4. Psal. 78. 5. And because this duty of parents, is many times committed to Schoolemasters, to Masters of families, to Dames, to Patrons, and Guardians, and such like : they must therefore vnderstand, whosoeuer they be, that they are bound by the voyce of the Almighty, to performe and to do the durie of parents, to all such as are committed to their charge, as if they were their owne children.

Now, the vices which some parents commit, in not performing these duties before and after named, and ought of them to be eschued, are these:

First, the ignorance of the parents: as if they be

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be so rude that they be not able to teach their children, then they greatly offend God in the breach of this so necessary a duty: and therefore they must endeavour to get so much nurture and knowledge, as that they may be able to instruct others vnder them.

The second vice is, the prophanenesse of many parents, who so they may provide livelyhood and necessities for their children, they care for no more.

The third vice is committed of such poore parents, which make no great choice with what Masters and Dames they place their children, so they may haue meat and drinke enough, and wages thereto competent, and are neither back-beaten nor belly-beaten, as they say. Alas, such poore children, while they serue for their bellies, they may lose their soules, because they want godly masters and dames to giue them wholesome instructiō, to hold them in by good example, and to gouerne them continually in the feare of the Lord. Wherefore here let all perents learne, that it is their dutie to make choice of such masters and dames for their children, as are godly and religious, wise hearted, such as are both able and well disposed, to traine vp youth in all good nurture and Gods seruice: and not onely this: (for the greatest care of all lieth vpon the parents) but also they must so often as conueniently they may, repaire vnto them, and see how they profit, and hold them

vp

A godly Forme

Pro. 18. 21.

vp by their good counsell, and be carefull to intreat those which haue the gouernment of them, to be good vnto them, in this chiefe point about the rest. For (as *Salomon* saith) *Life and death is in the power of the tongue*: so we may well say, life and death is in the education of our children. If they be well brought vp, it shall be life vnto them: but if it be otherwise, they are trained vp to euerlasting death.

4. The fourth vice is, the fault of many masters and dames, who make no further reckoning of their seruants, than they do of their brute beaſts. For so long as their worke and businesse be well done by them, they care for no more, and they will teach them no further than may serue for their owne turne and benefit: that is, to be a profitable seruant vnto them. Such masters make their seruants drudges to the world and the deuill: and the life of such youth dieth while it shooteth vp. All these sin and trespassse against the will and word of God, because they are contrary to good nurture and godly instruction. Parents must be very carefull that their children may learne some occupation, or profession of life: and this is either mechanical, which we call handicraft: or liberall, which is the learning of schooles: and the end of this is either to get their living honestly, and in Gods ordinance; or else, if they want no maintenance, to apply their profession and trade to the benefit of the Common-wealth. No childe of
what

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what birth or stocke soeuer he be, ought to want this instruction and bringing vp. It thou say, my childe hath no need of any trade: yet the Common-wealth and Gods Church hath need of him: for no man is borne for himselfe, but his friends will require one part, his kindred another, and his countrie the third. And if handicrafts like thee not, thou hast the liberall Sciences, of which no man euer was yet ashamed, but many haue made them their crowne of glorie. *Saul* was annointed King, while he was seeking his fathers Asses: and *David* was taken from the sheepefold, to feed with his wisdom, and gouerne with prudence, that honourable people the children of Israel. And againe, we reade that those two famous Prophets, *Elisha* and *Amos*, the one was called from the plough, and the other from keeping of beasts: which examples do plainly teach vs, that the great and reuerent God despiseth no honest trade of life, be it neuer so meane, but crowneth it with his blessing, to draw all good minds to his holy ordinance. But now adayes, such is the pride of our hearts (a thing to be lamented through all our land) that many gentlemens children may not be brought vp in any trade. Oh it is too base and beggarly for them; they must liue of their lands, they must maintaine their gentry: a small learning will serue their turne: but in the meane while this ordinance of God is neglected, what misery from hence

1. Sam. 9. 2.

2. Sam. 16.

11.

Psal. 78. 70. 71.

1. King. 19. 19.

Amos 1. 2.

A godly forme

hence ensueth? Who are the wasters of patrimonies? Who are the robbers and rousers in the Common-wealth? Who are the deflowers of maidens? Who are the defilers of matrons? Who are the corrupters of youth? and to speake in one word, who are the seeds-men of all mischief in our country, but these children of Gentlemen, who haue not beene taught and trained vp in learning, or some occupation, while they were young? For euen as a weed, if it grow in a ranke soyle, will wax out of measure noysome: so these children coming of honourable and worshipfull parents, brought vp in ease, and pampered with the delights of gentrie, they wax immeasurably vicious, and who may keepe them vnder? neither lawes, nor Magistrates, nor any other good meane.

*Good manners
in speech.*

First, parents must teach their children to vse faire speecch, not onely towards themselves, but also towards others, and to call their betters by a reuerent and honourable name: 1 Sam. 25. 24. Marke 10. 17. Prou. 16. 24.

Secondly, to speake modestly and humbly of themselves, and this point of good maners they may learne of that wise matron *Abigail*, in 1 Sam. 25. 41. where we reade, that when she was sent for of *Dauid* to be his wife, she first bowed her selfe to the seruants, and then made this lowly answer to him that brought her the message: *Behold, let thine handmaid be seruant to wash the feet of the seruants of my Lord.*

Thirdly,

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Thirdly, to admonish them lovingly to salute their friends and acquaintance, and generally ai others whom they take to be Christians and brethren: which consisteth in praying well to others, wishing health and prosperitie vnto them, Luke 1.28.40. 1 King. 1.17.

Fourthly, to put them in minde to acknowledge a benefit where they haue receiued it, with giuing of thanks.

Fifthly, to teach them to confesse an offence where it is committed, with humble crauing of pardon. An example hereof they may haue in that vertuous and faire spoken matron *Abigail*, as they may reade in 1 Sam. 25.23, &c. Oh that men and children saw what great dangers they draw vpon them by the neglect of this duty, and might preuent it: and also what gracious blessings they might procure, both to themselves and others by meanes of it, as this vertuous *Abigail* kept *David* from shedding of innocent blood, saued her owne life with the liues of her familie; and in the end was receiued to be a Princees wife, for the wise carriage of her selfe in this matter.

Againe, parents must teach their childre good manners, and ciuill behauiour, to rise vp to their betters, to vncover the head, to make obeisance, to be curteous towards their equals, to be gentle and louely to their inferiours, and louing and kind to all: this is no lesse needfull for youth, than their meat and their drinke.

Also

A godly Pearme

Also to admonish them, to giue their elders and betters leaue to speake before them: Iob 32.45. That they keepe silence while their betters are in place, vntill they be spoken vnto, and the they must make answer in few words, without vnnecessary circumstances, and directly vnto the matter. And they may not be loud, babling, or hot in speech, but cold and milde: Prouerbs 17. Warne them that they doe not interrupt or trouble others whiles they are in speaking: Prou. 19.20. Wherefore if children will keepe the bounds of good manners, they must not be fireperous or troublesome in talke, but they must obserue and take their due time and course: And if there be any thing spoken, vnto which they would willingly make answer, they must either curteously craue leaue of him that speaketh, or else they must carrie it in remembrance vntill their turne cometh to speake, which is the better of the twaine. And further, they must giue an entercourse of speech vnto others, and suffer others to speake by them: for there is a time to keepe silence, and so to heare others speaking: for he that will haue all the talke, passeth the bounds of good manners.

*Good manners
in gestures.*

Moreover parents ought to teach their children how to frame their gestures to a reuerent and dutifull behaviour towards others: which consisteth in these points.

1. The first is, to meet those that are coming towards them. And of this they haue an example

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example in holy *Abraham*: *Genes. 18. 2.* where it is said; *And he lifted up his eyes and looked, and lo, three men stood by him, and when he saw them, he ran to meet them from the tent doore.* Again, another example they may haue in king *Salomon*, sitting vpon his regall Throne: *1 King. 2. 19.* *Bathsheba therefore went to King Salomon, to speake vnto him for Adoniah; and the King rose to meet her.*

2. The second is, to rise vp to elders and betters, when they passe by them. And this is taught, *Leuiticus 19. 23.* *Thou shalt rise up before the hoar: head, and honour the person of the old man, and dread thy God; I am the Lord.* But here we must warn you of a great abuse, which (for the most part) is committed in al Churches; and which tendeth to the high dishonour of God: which is this, that neither you your selues, neither your children, nor seruants, do know the time of your duties, but you will then rise vp to men, when both you and they, should kneele downe to God: as if one that is more honorable among you, shall come into the Church, while you are vpon your knees in prayer vnto God, presently you start vp, and leaue God, to reuerence men. Is this religion? Is this deuotion becomming Gods house? Is not this all one, as if a man should say, Stay God, here comes in my father, my master, my worshipfull neighbour, and my good friend: to whom I am much beholden; I must do my dutie vnto him.

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I must

A godly Forme

I must rise vp till hee bee past, and then I will come to thee againe.

What is this, but to preferre men before God? This doing plainly sheweth, that such are louers of men more than of God: and that such as take this dutie and reuerence vpon them, are robbers of Gods honour, and they shall answer him for it.

Is there no time to shew our duty towards men, but euen then when we are about Gods seruice? Why (know you) when man standeth before God, how honourable soeuer he be, he is but dung and filth, and not to be regarded, in comparison of him. And let parents learne this wisdome, that while they are taught their duties towards men, it is not to rob God of his worship; but there is an appointed time to euery dutie and purpose: as *Ecclesiastes* in his third Chapter well admonisheth; *To all things there is an appointed time, and a time to euery purpose vnder heauen.* It is recorded of *Lewi*, to his eternall praise, *Deut. 33. 9.* that in Gods cause he said of his father and mother; *I see him not, neither knew he his brethren, nor his owne children:* Euen so beloued, our eyes, and our minds, and deuotions, should be so fixed and intent vpon God when we are in his seruice, that we should not see nor regard any man in that while.

And againe, we reade in the second Chapter of the Gospell after *Saint Iohn*, of our Sauour himselfe, who though he was the most durifull childe

Eccl. 3. 1.

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childe that euer was borne of woman, yet when he was about his fathers businesse, he said vnto his mother, *Woman, what haue I to do with thee?* *1sb. 2. 4.* Which examples will teach vs, that when we are about Gods seruice, all other duties must sleepe, and be laid apart.

3. The third dutie of good manners to be obserued in their gesture, is to stand while their betters are sitting in place. Example of this we haue in holy *Abraham*, of his entertaining of the three strangers; as it is written, *Genesis 18. 8. And he tooke butter and milke, and the calfe which he had prepared, and set before them, and stood by himselfe under the tree, and they did eat.* Well may *Abraham* be called the father of the faithfull, for giuing his children so good example.

4. The fourth dutie is, to bend the knee, in token of humilitie and subiection: example of this, *1 King. 2. 19.*

5. The fifth thing is, that they giue the chiefe place to their betters, and to offer the same to others in courtesie, *1 King. 2. 19. Luk. 14 8, 9, 10. Prou. 15. 33. and 16. 18.*

6. Their last dutie is, to vncouer their head. And though we finde no example for this in holy Scripture, as being not vsed in those former times: yet seeing the thing is ciuill and comely, and one of the speciall courtesies of our dayes, we will confirme it also with the authoritie of Gods word; *Philippians 4. 1. Wha ser-*

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uer things are honest, whatsoeuer things are of good report, those things doe. And againe, 1 Cor. 14.40. *Let all things be done decently, and according to order.* Now this kind of ciuilitie is both decent and according to order, as also honest, and of good report: and therefore warranted and commended by Gods word, and so worthie to be followed.

Therefore, if our children be not thus trayned vp in nurture while they be young, when they be old they shall be found so head-strong, that they will not be gouerned, but this consequent must needs follow, that all *order* shall be taken away, & then confusion must needs ensue.

For if nurture be neglected, then our elders and gouernours shall not be reuerenced: if they be not reuerenced, they will not be regarded: if they be not regarded, they will not be obeyed: and if they be not obeyed, then steps in rebellion, and euery one will doe what he listeth.

These vices and great abuses are to be reformed, and with speed amended; not onely of many parents and masters themselues, but also they must labour with all diligence, that they may be redressed and amended in their children and seruants. First, the grosse ignorance in the grounds of Christian religion, which yet remaineth in any parents, masters, and their families, who giue themselues to sleep in the Church, to talke one with another, to turne ouer their
bookes

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bookes there, and vsing of their owne priuate deuotions or prayers in the time of publike preaching and prayer: all which no doubt, are grieuous finnes and transgressions: and besides many absent themselves from holy exercises, and especially vpon the Lords day: then lying in their beds, haunting of ale-houles and tauerne, riding and going abroad about their worldly affaires, for pleasure and profit, being also weary whilst they be present at prayers and preaching, seldome doe they preuent or come before prayers: Nay, many come in the midst thereof, to the great disturbance of the same, and others that are there: and some againe, before the Sermons are ended: other some after the prayers made; and before the singing of the Psalmes, And the vsuall blessing to be pronounced, depart thence, whereof they, as well as those that carrie, should be partakers, posting also out of the Church as it were from a play, or maygame; as though they supposed that no more reverence should be shewed there, than in other places: or that some part of diuine Service belonged vnto them and not vnto othersome: whereas in very truth, euery one ought to be alike partakers of the whole.

And how should we look for any goodnesse from God, where this, that is the seed of all sin, and the nurse of all abominations, reigneth and swayerh so much?

Let such as are fathers and mothers, and

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Mat 18. 10.

have children, know in what sort they must be carefull for them. Their children are the good blessings of God, they be members of the body of Christ, and the sonnes of God. The kingdome of heauen belongeth to them. God hath appointed his Angels to guide and leade them, and to shield them from euill; and their Angels be in the presence of God, and doe behold the face of their Father which is in heauen. They be fresh plants of the Church. Who knoweth what necessary instruments they may be in the house of God? It is not enough to feed them, to cloath them, and to nourish their bodies with necessary sustenance.

For the heathen doe this, which know not God, and the sauage and bruit beasts, and the birds, which haue no vnderstanding, they breed vp their yong ones, and are tender and painfull to prouide for them. The Assc though she be dull, the Beare and Lyon, though they be wilde and cruell, yet seeke they farre and neere to get wherewith to helpe their young. Therefore, if there be any, or can be any, which doth forsake and leaue his owne, he is more beastly than the foolish Assc, and more vnnaturall than most cruell Beares, and Lyons, and Tigers.

But in this behalfe, men are for the most part ouer-carefull. For this cause many build their houses with bloud, and seeke possessions by iniquitie: they ioyne house to house, and field to field, and will dwell alone vpon the earth: they
opress

Egy. 3. 8.

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opresse the poore and needie, and do wrong to the widdow and the fatherlesse; they make money their idoll, and spoile one another: and all to provide for their children.

This is the couer and cloake for all their mischiefes; they may not leaue their children vnprovided for. Vnhappy are such fathers, which in this sort care for their children, by the ruine and spoile of the needie and innocent, and so breake the Commandements of God; because their portion shall be with the wicked, in the lake that burneth with fire and brimstone. And unhappie are their children, because they are partakers of their fathers wickednesse; and therefore shall also be partakers of punishment with them.

The Prophet *Dauid* saith, *I haue seene the Psal. 37. 35. 36.*
wicked strong, and spreading himselfe like a greene Bay-tree: yet he passed away, and lo he was gone; and I sought him, but he could not be found. His root was deepe, his stocke strong, his branches broad, he spread ouer and shadowed the whole countrie, yet he passed away; he departed, his sonnes died, his house soone decayed, and his name was in little time quite forgotten.

Oh, how much better then is it, to furnish the minds of our children, and to instruct them in godlines, to teach them to know God, to leade their life vertuously, and to rebuke them, and chastise them for ill doing?

A godly Forme

*Psal. 111. 10.
Prou. 9. 10.*

*Psal. 119. 7, 8.
119. 105.*

The beginning of wisdome is the feare of God. Let them then learne, what that good and acceptable will of God is. Shew them the way in which they should walke; that they go neither to the right hand nor to the left. The word of God is pure, and giueth vnderstanding to the simple: it is a light to their foot-steps; it teacheth those that are yong to amend their waies, For children by nature are darknesse, and cannot see, except they be enlighthned with Gods word.

Prou. 22. 6.

And therefore Salomon sayeth; Catechise a child in his youth, and he will remember it when he is old. This is a right blessing which fathers and mothers giue to their children, when they cause God to blesse them too.

Mat. 21. 15, 16.

Psal. 8. 2.

When Christ came into *Ierusalem*, the yong children receiued him: They cried, *Osanna to the sonne of David, Blessed is he that cometh in the Name of the Lord.* Christ giueth witnesse of them: *By the mouthes of babes and sucklings, hast thou set forth thy praise.* The words of the little and simple children, were able to confound the wisdome of the Pharises. Thus were they taught from their cradle, so carefull were their godly parents ouer them.

Contrariwise, they cannot haue any wisdome that despise the way of the Lord. They become blinde and wicked, and abominable in all their wayes. They haue no sense, nor feeling of the will of God. They cannot know light from

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from darknesse, nor God from *Belial*. Such were the childre that derided *Elisba*, as also *Ab-^{2 King 1. 13;}* *salom*; whose heart Satan had so possessed with ^{*2 Sam. 16. 15.*} the spirit of pride and ambition, that he went ^{*Ec.*} about to depose his father from his kingdom. So also his brother *Adonijah* vsurped the king- ^{*1 King. 1. 5.*} dome of his father *David*.

Another case which a father ought to haue of his children is, to traine them vp in the study of vertue, and of a godly life. *Blessed are the pure in^{Mat. 5. 3.}* heart, for they shall see God. They which keepe not this way, are the children of wrath. Herein standeth the whole profession of a Christian life. *For God hath not called vs to uncleannesse, but^{1 Thes. 4. 7.}* into holmesse. This is the will of God, and this is our promise made vnto him, that we serue him in holinesse and righteousnesse all the dayes of our life, that we increase in vertue, and grow ^{*Lk. 1. 74. 75.*} from grace to grace.

A wise and louing father which sendeth his sonne on a dangerous iourney, either by sea or land, first instructeth him with aduice, and telleth him in what sort he shall auoid perils.

Take heed, (saith he) the way is dangerous which thou must passe. The sea is terrible, the waues rise vp as high as heauen, and by and by thou shalt see a pit as low as hell. The sands may swallow thee, the rocks may destroy thee. Thou shalt passe by huge mountaines, and through a wildernesse, where theeues will assault thee. Thy heart will quake. Thou shalt
crie

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crie for succour, and find no man to helpe thee. In these and these places hath many a good mans child beene cast away. Oh take heed (my sonne,) thou art the staffe and comfort of mine age: if ought come to thee otherwise than well, I shall soone end my dayes in sorrow.

If a father be thus carefull that his childe should escape worldly dangers, he must also be carefull of spirituall dangers, in which whosoever is lost, is lost for ever. Therefore thus, or to this effect, may he say to him: Oh my sonne, vnderstand what God hath done for thy sake. Take heed to thy selfe. The world is all ouer-strewed with snares. The deuill runneth and seeketh whom he may deuoure. Giue not ground to him, but resist him, and he will flie from thee. *Be strong in faith: The Name of the Lord is a strong tower of defence.* Call vpon him in the day of thy trouble, and he will deliuer thee. He will giue thee of his spirit. Take heed my sonne, and be not deceiued, let no wilfulnesse cast thee away. If sinners entice thee, be not a companion with them in wickednesse. Fashion not thy selfe to the likenesse of this world: for the world passeth away, and the lust thereof. He that loueth this world, the loue of God is not in him. Be not like vnto them that perish. Thou wast conceived and borne in sinne. Thou art by nature the childe of wrath: but God made thee meet to be partaker of the inheritance of the Saints in light, and hath deliuered thee from the power

1 Pet. 5. 8.

1am. 4. 7.

Prou. 18. 10.

Psal. 50. 15.

Prou. 1. 10, 11.

Rom. 12. 2.

1 Ioh. 2. 15.

Psal. 51. 5.

Ephes. 2. 3.

Col. 1. 12, 13.

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power of darknesse: and hath translated thee
into the kingdome of his deare sonne: Receiue
of this grace in vaine; but cast away the works
of darknesse, and put on the armour of light. Be
renewed in thy heart, and in thy spirit, that it
may appeare I haue been carefull for thee. Thus
carefull father seeketh to traine vp his sonne,
and to nurture him.

Now there be some necessarie meanes and
helpes, whereby godly parents may the more
effectually and vertuously bring vp their chil-
dren, according to the directions before spoken
as these:

First, not to suffer their children and youth to
doe their owne will: For *Salomon* saith, *Prou.*
1.20. They that are of a froward heart, are abho-
mable vnto the Lord. And againe, in the *29.*
chap. verse 15. A child set at libertie, maketh his
father ashamed. But what will some be readie to
answer in this case? Oh he may be broken of that
time enough afterwards. But what saith the
wise man, *Ecclesiast. 25. 27. Give no passage to the*
waters, nor a little. The heart of a child is as the
violent waters. And as those which haue expe-
rience in keeping and repairing the sea bankes,
can easily tell vs, that if the raging waues should
be suffered to breake ouer but one tide, they
could hardly in many dayes recouer it againe:
if thou sufferest thy childs affections to haue
the full swinge and course, yea, but a small sea-
son, thou shalt hardly or neuer againe winne
this

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this breach.

2. The second meanes is moderation in diet not to pamper children with too much meat or that which is delicate, but to giue them that which is wholesome and sufficient, and no more. For excesse breedeth disease, both in body and minde, maketh them gluttons and drunkards, consumers of patrimonie, and this vice draweth a thousand more with it: and euen as the fatted soile bringeth forth the rankest weeds, so pampered children brought vp without due gouernment and discipline, thrust forth the greatest and most ouergrowne vices.

3. The third helpe is, not to cloath them with costly apparell, or to attire them with new fashions. For this againe is contrarie to the nature of paines and labour, and stirreth vp pride. For euen as soft flax is soone on fire: so youth full nature will soone be inflamed with this vice, as lamentable experience too much teacheth at this day. For, from whence cometh this disguised and monstrous apparell, but from wanton and dissolute education of youth? This is the speciall sinne of England, and if any thing be the ouerthrow of it (which God for his mercy turne away) it will be this: the land too heauie of this sinne. For the pride of nations, and the follies of all countries are vpon vs, how should we long beare them? *How art thou fallen from heauen, o Lucifer, sonne of the morning? And it shall be in the day of the Lord*

Esay. 14. 12

Zeph. 1. 8.

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sacrifice, that I will visit the Princes, and the Kings children, and all such as are cloathed with strange apparell.

4. The fourth helpe is reprehension, or chiding. And this is taught, *Prou. 19. 15. The rod, and correction giue wisdom.* Where by the rod is vnderstood chastisement: and by correction is vnderstood chiding or reprehension. The want of this helpe was the vtter spoile and vndoing of *Adonijah*, as may be seene, *1 King. 1. & 2. Chapters.* And here we cannot but iustly find fault with most parents, who though they be somewhat careful for their children while they are tender: yet when they become to some years of discretion, as to fifteene or sixteene, which time is most fit for reprehension, because then they are by all reason it should soonest enter; and which time againe is most dangerous, because then our affections are most strong in vs, oh then they be growne to mens and womens estate, they may not be reprehended, they may not be disgraced. But know thou, oh wise parent, that so long as thou hast a childe, so long thou art a parent: and so long as thou art a father, so long thou must carry a fatherly authoritie and power ouer him.

5. The fifth helpe is chastisement, and it may well be called a helpe, because where reprehension will not serue, that must helpe; and this must be vsed in order and method: as the skilfull Physitian will not giue his strong and bitter pill

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pill before his preparatiue, lest the working of it should be hindred by the stubburne and indurate obstructions: so the wise parent in curing his sonnes vices, must not strike before he hath reprehended or pre-admonished: lest either he be too much cast downe and discouraged, or wax obstinate. This kind of physick as it is more strong than the former, so it hath more forcible and excellent working. For greater is the godlinesse in that seueritie by which the power of sinning is taken away. And againe *Salomon* in the 22. of the *Prouerbs*, verse 15. saith more worthily; *Foolishnesse is bound in the heart of a child, but the rod of correction shall drive it away.* And againe in the 13. Chapter, verse 24. *He which spareth the rod, hateth his sonne,* that is he is an enemy vnto him. Wherefore know thou this, O thou father, that when thou seest thy sonne dangerously sicke with the disease of sinne, and doest not vse this helpe or remedie which God in his holy word hath prescribed vnto thee, thou art accessarie to thy childs death, as an enemy, and his blood shall be required at thy hands: because where thou mightest haue saued him, thou hast wilfully cast him away. For Gods loue (good parents) looke to your children.

Oh that parents had lesse carnall affection, and more wisdome: for euery parent is blinde in his owne children.

Oh, is it not a pittifull thing, that parents should

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should themselves make graues for their owne children, and burie them quicke without all compassion, and thinke they do well in it? And is it not a follie about all follies, that while the parent layeth his hand vpon his child's mouth, to keepe away the cold winde, he presseth it downe so hard, that he stranglenth him therewith? Thus many a father and mother in the world, haue killed their deare ones by their inordinate loue and cockering of them, and thus many poore infant must still be murdered, because parents will not be warned.

Parents are bound by the law of nature to loue their children: for what a crueltie were it, not to loue them that they haue begotten and borne? But yet wiidome requireth, that they somewhat dissemble and hide their loue, (specially to those children that be offsome reasonable discretion) lest they should take boldnesse thereupon, to doe what they list.

For if we well consider of mans nature, that Gen. 6. 5. & 8. it is euill euen from his birth, we shall then find ^{21.} Mat. 13. 19. the young child which lyeth in the cradle, to be both way-ward, and full of affections: and though his bodie be but small, yet he hath a great heart, and is altogether inclined to euill: and the more he wexeth in reason by yeares, the more he groweth proud, froward, wilfull, vnralic, and disobedient. If this sparkle be suffered to increase, it will rage ouer, and burne downe the whole house. For we are changed

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changed and become good, not by birth, but by education.

For like as planting and carefulnesse hath great power in all growing things; euen so hath education greater vertue and strength: yea, and better fruit, in the diligent bringing vp of their children.

Therefore parents must be warie and circumspect, that they neuer smile or laugh at any words or deeds of their children, done lewdly, vnonestly, naughtily, wantonly, or shamefully, nor to kisse and commend them for so doing. For children will commonly accustome themselves vnto such things, as they shall see and perceiue to be pleasing and delightfull to their father and mother. Therefore they must correct, and sharply reprove their children for saying or doing ill, and make it knowne vnto them, that they be neither well pleased nor contented with their so doing, but that it greatly disliketh them. And againe on the other side, let them kisse and make much of them, whensoever they shall see or heare them doe any thing that is a signe of goodnesse.

But such is the fond and too much cockering affection of some parents towards their children, that there is more need in these dayes, to teach and admonish them, not to loue them too much, than to perswade them to loue them. For *Dauids darling* was *Dauids traytor*.

And this is the manner of God, and his iust iudgement;

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iudgement; that when any father or mother be-^{2 Sam. 15. 27,}
gins (as it were) to set their child, or any thing ^{and 18. 35.}
else in the roome of God, and so loue the same
about him which gaue it, either to take away
the childe, or the thing, or else to take away the
parents, before they prouoke him too much.
For as the Ape doth (with too much embrac-
ing) well-neare kill her young whelpes : so
likewise, some vndiscreet parents, through im-
moderate loue, and ouer-much pampering and
cherishing, doe vtterly spoile and marre their
children.

Therefore, if parents would haue their chil-
dren liue, they must take heed that they loue
them not too much ; for the giuer is displeased,
when the gift is more esteemed than he.

We may see by experience, how that many ^{1st bringing up}
children of good wit and towardnesse, are mar- ^{is a cause of}
red and spoyled for want of good education, ^{marring many}
and so get those vices from their tender yeares, ^{which are of a}
which all their life after, doe for the most part ^{good toward selfe}
accompany them. ^{and wit.}

For when parents doe either too much cocker
their children, or by their leud example allure to
naughtinesse, or neglect due instruction; what o-
ther thing (I pray you) can come to passe, than
which we see in trees, which from the beginning
being neglected, become crooked & vnfruitful?

Contrariwise, they that are pruned, erected,
ordered, and watered, with the hand and cun-
ning of the husbandman, are made straight, fer-

T

tile

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tile and fruitfull. So the manner of life, education, and custome, are of great importance to moue to vertue.

What a great folly is it in parents to toyle themselves, and be occupied in getting riches, and to be nothing carefull for their children, for whose sake riches are gotten? Assuredly, there can none more precious and better heritage be left vnto children, than if they be well and vertuously brought vp from their tender age, and be rightly instructed vnto vertue from their infancie. This patrimony remaineth with them continually, nothing at all subiect to the stormes and troubles of fortune. But we see two speciall causes why some parents doe more negligently provide that their children be instructed, to wit, too much cockering, and niggardship.

In cockering, mothers doe more often offend, and specially those that haue but few children.

These doe like as if some husbandman should refuse to till his field, because he hath but one onely. Who could suffer this mans follie and peruersenesse of iudgement?

Is it not much more to be tilled, because it is onely one?

Yes verily, that so the profit and increase of one, may recompence the want of many. Euen so after the same sort we may iudge it to be the dutie of mothers, so much more diligently to bring vp their children, by how much they are fewer.

But

*Two things
which much
hinder good
education.*

*The fewer the
children the
more diligently
to be cared for,
that they be well
brought up.*

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But we see what doth let mothers, that they loue their children more dearely than that they can suffer them to be an houre out of their sight: but this is cruell loue, so to loue their children, that they should be (as it were) giuen ouer of their mothers vnto all naughtinesse; of which peruerse and cruell loue, not a few shall suffer the iust punishment, which with great grieve of minde, and with teares shall be compelled to see the vnbridled wantonnesse and vngaciousnesse of their children, vnto which they doe now (all too late) goe about to provide a remedie.

On the other side, niggardship is oftentimes greater than that parents will bestow the cost.

*The second craft
which hindereth
good education.*

Whatsoever is spent vpon horse-keepers, or horse-breakers, fooles, minstrels, dogs, hawkes, &c: that some thinke well bestowed: but if they see any thing to be spent about instructing their children, they thinke all ill bestowed; and are much more carefull that an horse be well framed to vaulting and leaping, than that their child be well instructed to vertue.

This inconuenience cometh to the minds of children, if they be not well brought vp, that they become feruile, and lie open to all sin and naughtinesse.

For if a man leaue his field yrilled, he shall find it to haue brought forth fearne and thistles, and such vnprofitable weeds: after the same

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fort, if he shall leaue the wits of his children vnlooked vnto, and vnexercised, he shall be sure to reape most abundant fruit of wantonnesse and vngraciousnesse.

The holy Ghost, speaking in the Scriptures of foolish sonnes, as that he that begetteth such an one getteth himsele sorrow, and that the father of a foole hath no ioy, Prou. 17. 21. he meaneth it not so much of naturall fooles, or idiots, and such as are destitute of common reason, (although it is true, that is a lamentable iudgement of God, and an heauinesse to the parents of such a childe) as of wicked children, such as either are ignorant in the word, or not knowing how to order one right step to the kingdom of God: or else hauing some knowledge, abuse it, to maintaine their carnall lusts and appetite.

For in this case as it would grieve parents to haue naturall fooles to their children, or such as either in some imperfection of nature, are dismembred, or deformed, and misfigured in the parts of their bodie: euen so much more should it grieve them to haue such children, as either for want of knowledge and heauely wisdom, cannot walke in the feare of God, or abusing the knowledge giuen them, prostitute and giue themselves to all sinne and wickednesse.

It is marvellous how greatly parents can bewaile the want of one naturall gift, proceeding

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ding of some imperfection; and how easily they can passe over without any griefe, the want of all spirituall graces, springing from corrupt education.

In like manner it is strange, that men can take the matter so heauily, when their children breake into such offences, as either haue open shame or ciuill punishments following them: and yet can make no bones, but passe over such sinnes as are against the maiestie of God, accompanied with euerlasting confusion, and vnspokeable torments.

Wherein, what doth the most part of men bewray, but their great hypocrisie, in that neither their ioy, nor their griefe is found to their children; and that they loue themselues more in their children, than either their saluation or the glorie of God: the tender loue and care whereof (no doubt) did increase the sorrow of *Dauid*, for the death of his son *Absalom*; who was not so much grieved for the losse of a sonne, as for that vntimely end of his sonne, to whom the time of repentance, for his saluation and the glorie of God, was denyed, which haply, if he had liued, his father *Dauid* might haue reioyced in.

Let parents therefore learne to correct their affections to their children, and be grieved for ignorance, impietie, and sinnes; whereof either their carnall copulation, the not lamenting of their naturall corruption, the want of

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prayer, and holy seed, or prophane education, armed with the wrath of God, may be a most iust occasion.

Can parents hope for a holy posteritie? or doe they maruell if the Lord crosse them in the children of their bodies, when they make as bold and brutish an entrance into that holy ordinance of the Lord, as is the meeting of the neighing horse with his mate? when being ioyned in that honourable estate of matrimonie, either as meere naturall men, without all knowledge of God, they beget their children: or as too carnall men, without the feare & reverence of the Lord, neither bewailing their corruptions which they receiued of their ancestry, nor praying against their infirmities, which may descend to their posteritie, they abuse the marriage-bed.

Lastly, when hauing receiued the fruit of the wombe, they haue no care by good and vertuous bringing vp, to offer it to the Lord, that their childe by carnall generation, may be the childe of God by spirituall regeneration.

Surely no: and yet men looking vp to Gods his providence and secret counsell, without all bethinking themselves of their corrupt generation, from which their children are descended, without all looking back into their wicked and godlesse bringing of them vp, will fret against their sinnes, fume against their children: yea, often they will correct them, and that to serue their

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their owne corruptions, not so much grieved
forthat they haue sinned against God, as that
they haue offended them.

Christians therefore must know, that when
men and women, raging with boyling lust,
meet together as bruit beasts, hauing no o-
ther respect than to satisfie their owne carnall
cor cupiscence, when they make no conscience
to sanctifie the marriage-bed with prayer, when
they haue no care to increase the Church of
Christ, and the number of the elect, it is the iust
judgement of God, to send them either mon-
sters, or naturall fooles, or else such as hauing
good gifts of the minde, and well proportioned
bodies, are most wicked, gracelesse, and pro-
phane persons.

Againe on the contrary, we shall finde in the
word of God, that noble and notable men com-
mended vnto vs for rare examples of vertue and
godlinesse, were children asked and obtained of
God by prayer.

Our first parents *Adam* and *Eue*, being hum-
bled after the birth of their wicked sonne *Caine*, Gen. 4. 23.
obtained a righteous *Abel*: of whom, when by
his bloudie brother they were bereft, they re-
ceiued that holy man *Seth*.

Abraham, begetting in the flesh, had a cursed
sonne *Ismael*, but waiting by faith for the ac-
complishment of God his couenant, he obtai- Gen. 21. 8.
ned a blessed *Isaac*.

Jacob not content with one wife, according Gen. 30. 24.

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to the ordinance of God, was punished in his children: yet afterward being humbled, he receiued faithfull *Ioseph*.

1 Sam. 2. 9.

Elkanah and *Hannah*, praying and being cast downe, had a *Samuel* that did minister before the Lord.

2 Sam. 22. 24.

Dauid and *Bathsheba* lamenting their sins, obtained *Salomon*, a man of excellent wisdom.

Luke 1. 13.

Zacharias and *Elizabeth* fearing the Lord, receiued *Iohn* the Baptist, a fore-runner of Christ.

Looke what finnes parents haue receiued naturally, without God his great blessing, without prayer and humbling themselues, they shall conuey them to their posteritie. And although the Lord granteth sometimes euill gifts vnto the children of naturall and carnall men: yet for the most part they receiue their naturall sinne.

But if the children of God, by regeneration doe see into themselues, and lament their finnes of generation, praying that their naturall corruptions may be preuented in their posterities; they shall see the great mercies of God, in some measure, freeing their children from the same.

Now when thou shalt see such finnes to be in thy children, enter into thine owne heart, examine thy selfe, whether they are not come from thee? Consider how iustly the hand of God may be vpon thee: and when thou wouldest be angry with thy childe, haue an holy anger with

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with thy selfe, and vse this and such like meditation with thine owne soule; Lord, shall I thus punish mine owne sinne, and that in mine owne childe? shall I thus persecute the corruptions of my ancestors? Nay, I see (ô Lord) and proue that thou art displeased with me, for the too carnall conception of my childe: I lay then in some sinne, I asked it not of thee by prayer: be mercifull vnto me (ô Lord,) and in thy good time shew some pittie vpon my childe.

Thus thinking, thou goest about to correct nature in thy childe, which he could not helpe, arming thy selfe with prayer, repenting with *Lacrob*, thou shalt be so affected, as desirous to draw thy child out of sin, yet with the mildest meanes and least rigor.

And one thing is most wonderfull, that some will teach their children to speake corruptly, and doe wickedly whilest they are young, and yet beat them for it when they are old.

Againe, some will imbolden their little ones to practise iniquitie towards others, which when by the iust iudgement of God, they afterwards exercise towards the parents themselves, they are corrected for it. And yet reason with these and such like men, for the euill education of their children, and they will answer: Doe not we as much as is of vs required? we send our children to the Church to be instructed of the Pastour: and to the schoole to be taught of the master: if they learne, it will be the better

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better for them : if not, they haue the more to answer for: what can we do more ? But remember, ô man ; consider ô woman, whosoeuer thus speaketh, that for sinnes sake, and the want of prayer, there may be a plague vpon the Pastors paines, and a curse vpon the teachers trauell.

*Children profit
more by good
example in one
month, than by
instructiō in a
whole yeare.*

If parents therefore would haue their children blessed at the Church, and at the schoole, let them beware they giue their children no corrupt example at home, by any carelesnesse, prophanenesse, or vngodlinesse : for when examples are set before childrens eyes, they are easily led away to that which is euill : otherwise, parents will doe them more harme at home, than both Pastor and schoole-master can doe good abroad. For the corrupt example of the one, fighteth with the good doctrine of the other: which is so much the more dangerous, because that corrupt walking is armed with nature, & therefore more forcibly inclineth the affections of children to that side.

And further, experience teacheth vs, that children like or mislike more by countenance, gesture and behauiour, than by any rule, doctrine, or precept whatsoeuer.

Some there be, that will not haue their children taught vntill they be ten or twelue yeares old, because (as they say) at that age they haue but an apish imitation.

To whom we answer, that although they cannot then deeply discern, nor profoundly conceiue

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receiue things: yet how many things before these
yeares, will they both receiue and remember?

And we demand, if children be apish in imitation and following that whilst they be young, which they will haue the habit, qualitie or propertie of when they be old, may they not much better doe apishly good whiles they are young, which they may carefully doe when they are old? Besides, let them goe so vntaught, and they will grow so head-strong, that they will sooner be broken than bended: sure it is, that one stripe, or two words, will doe more good to a childe in time, than an hundred stripes afterward.

And here let parents be admonished of their vndiscreet correction; who doe their children more harme in shewing a merrie countenance after their discipline vsed, than they doe good by their chastisement of them whiles they doe correct them.

Neither do we purpose to take away naturall affection, and a Christian kinde of compassion in all our censures: for it is our great complaint of the brutish vnmercifulnesse of many parents here, but we would wish Christians to correct their vndiscreet affections herein by heauenly wisdome.

Neither are we so Stoicall, as to deny a more milde and affable kind of speech to be lawfully and conueniently vsed to children, and yet we wish it to be voyd of all vnseemely lenitie, and without all shew of foolish, vaine, and vnecessary

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cessary behaiour.

To be brieft, how needfull household government is towards children, may appeare by the slender thriving, and small profiting either of religion or vertue, either in the Church or Common-wealth.

Speake men of discipline neuer so much, complaine they of the want of Church government neuer so lowd, preach they, teach they neuer so much abroad, vntlesse they will begin discipline in reforming their houses, and giue religion some roome at home, they shall trauell much and profit little.

And surely, if men be carefull to reforme themselves first, and then their families: if their charge be greater than their circuits and prouinces wherein the Lord hath placed them, it were the best way to moue the Lord to bestow reformation & discipline on his Church among vs: and of all meanes that now may be hoped for, this seemeth best: for of particular persons, come families: of families, townes: of townes, prouinces: of prouinces, realmes: so that conueying discipline thus from one to another, in time, and that shortly, it would come into the Church.

Well (we say) let there be neuer so good lawes in Cities, neuer so pure order in Churches, if there be no practice at home: if fathers of families use not doctrine and discipline in their houses, and ioyned their helping hands to

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Magistrates and Ministers, they may indeed, but vniustly, as many haue done, complaine that their children are corrupted abroad, when they were before, and are still, corrupted and spoiled at home.

Alas, if parents (to whom the comfort of their children well brought vp, is a precious crowne) will not informe and reforme their children in the feare of God, how can hope sustaine these men, that others will performe this duty for them, to whom this charge doth faare lesse appertaine?

Lastly, let parents remember, that therefore they haue disordered and disobedient children to themselues, because they haue beene disobedient children to the Lord, and disordered to their parents when they were young: whereof because they haue not repented, the Lord punisheth their sinnes to others, with the like sinne to themselues.

Wilt thou know, thou father, how thou maist haue that blessing, to be the blessed father of a blessed seed? Wilt thou know, thou mother, how to auoyd that curse, to be the cursed mother of a cursed seed? Bring thy children within the compasse of the couenant, endeavour to make thy sonne the sonne of God, and thy daughter by nature, the daughter of God by grace: and remember that God on his part protested to father *Abraham*, that he was all sufficient for the accomplishment of his promise,
in

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in giuing him a blessed seed : and requested also on father *Abrahams* part, that he should walke before him, and be vpright.

Wilt thou then haue the one part of this couenant, that is, that God should blesse thee in thy seed ? then remember also, that thou walke before the Lord, and be vpright.

Wilt thou haue thy children as the blessed seed of *Abraham* ? teach them with *Abraham* the iudgments of the Lord : pray for them with *Abraham*, that they may line in the light of the Lord : be readie to offer them with *Abraham*, that they may be an holy sacrifice vnto the Lord.

It is thou (ô man) (ô woman) that maist doe thy childe the greatest good, and the greatest harne : if thou prayest for them, and repentest for thy selfe, the Lord will blesse thy care, the Pastors paines, and the teachers trauell : but if thou despisest these duties, the Lord will denie thee these blessings, and the curse of God will fall vpon the childe, at home in thy house, abroad in the Church, and in the schoole.

And seeing the Lord hath promised, that he will be thy God, and blesse thy seed, if thou beest faithfull ; thou mayest both hope that thou art of the faithfull, if thou hast a blessed seed : and feare that thou hast not as yet the blessing of the couenant, when thy seed is accursed.

Obiection. But had not *Iacob* wicked children, and *Da-*

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will vngodly sonnes? and doth not daily experience teach vs, that wicked men haue godly children?

Yes; for besides the secret counsell of the *Answer.* Lord herein, we must know, that neither the promise of the Lord is so vniuersall, that euery particular child of a faithfull man should be within the Couenants; or, if of many there be but one blessed, the promise is performed: yea, which more is, though the faithfull man haue neuer a good childe, yet, if vnto a thousand generations, there be but one good, the Couenant is not broken. Neither must we tye the Lord his worke so much to man, that a good man may not haue an euill sonne, seeing though the Lord visit not his sinnes, yet he may visit the sinnes of some of his fore-fathers, to the third and fourth generation going before.

To the second we say, that an euill father hauing a good childe, though the Lord shew not mercy to that particular man therein, yet he may remember his promise to some of the fore-fathers, in the thousand generations going before: and though that euill man haue no cursed child, yet the curse may be accomplished in the third and fourth generation following.

Wherefore, not speaking of Election or Reprobation, which we leaue onely to the Lord, to make good or bad: we exhort parents to the ordinary meanes to bring vp their children, so as they, either (by some good tokens) may see them

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them the children of God, as heires of the covenant, or at least be comforted in their owne consciences.

If their children for some cause vnkowne, refuse it, yet they may reioyce in this, that to the vitermost of their ability, they haue vsed all good and godly meanes, to bring them vp well, and offered them to God.

And if parents haue cause to be grieved, when thus traouelling in good education, they cannot see good in their children; how much more cause of grieve may they haue, when they haue vsed and bestowed no labour at all, to bring them vp in the feare of the Lord? And yet many will be grieved for the one, that will not for the other.

Wherefore if we wish to conuey God his blessings to our posterities, let vs vse the duties thereunto; let vs, if we be loth to conuey God his iudgements to our children, carefully auoid the meanes vnto it.

Luke 3. 39.

And surely, as it is a blessed thing in the houre of death, with *Simeon*, to depart in peace; leauing our wiues, children, and seruants, members of Christ, spouses to Christ, children to God, and seruants to the Lord: So in death, no one thing will be more grieuous vnto a man, than (the Lord hauing giuen him the charge of so many soules, to be furthered to saluation,) that his owne tormented conscience shall presse him: How, as much as he could, he hath

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hath helped them forward to their damnation : and so (which is more fearefull) he shall haue them spewing and foaming out on his face, continuall curses in hell, accusing him for euer to be a murderer of their soules, and a cut-throat of their saluation.

The end of all this briefly is thus much, that parents hauing fooles, children not walking either in knowledge or in a good conscience, must make some vse of so iust a cause of grieffe, examining themselues, and accusing their owne soules before the Lord, either for that their meeting was prophane, to so holy an estate, or brutish, because they desired rather a seed like vnto themselues in flesh and bloud, than such as might be like Christ, by grace, and new birth; or, that they begat their off-spring as meeke naturall, or very carnall men : or because they either prophanely neglected all good education, or monstrously misliked that in their yong children, which they liked in themselues, and punished in them their owne corrupt precepts : or, for that they suffered their children iniuriously to do euill to others, which they could not suffer to doe to themselues : or, vntaught them that at home, which was taught abroad : or, in that they do lye in some sinne vnrepented of : or else, because they neuer made conscience to bring their posteritie within the couenant of saluation, but still loued the flesh of their children, and not their soules.

Let all parents remember, that they are bound by the law of God and nature, as concerning this bodily life, to make good and honest provision, (according to their degrees) for the releefe and maintenance of their children and familie. And therefore such fathers and mothers, as consume and waste away their money and substance vnchristianly, by dicing, carding, gaming, or by any other indirect and vnlawfull means; whereby their children and familie should be maintained, doe very vnchristianly sin, and breake Gods Commandements.

The Wise man sheweth parents, when is the best time to sow the seed of vertue in their children, that it may bring forth the fruit of life, and make them alwayes ready soldiers. saying Eccles. 12. 1. Remember now (saith he) thy Creator in the days of thy youth. As if he should say; Be mindfull and thinke on God in thy youth, and doe not prolong or deferre it vntill age. And so all their life shall runne in a line; the middle like the beginning, and the end like the middle: as the Sunne setteeth against the place where it arose on bloudy yds doidw, and so on line of

Youth must
thinke on death
betimes, to the
end to live well,
& to die well.

Marriage with
Papists &c.
Cm. 23. 24.

One of the principallst duties that belong to parents towards their children is, that they be very wary and carefully that their sonnes and daughters do not match in marriage with such as are vngodly, wicked, and voyd of true religion. Which if they doe, they endanger the faith of their children, and so commit a grie-

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uous sinne.

For prooffe whereof, let vs consider first what marriage is, and how nigh a coniunction the Lord hath made it. He made the woman of the mans nature; flesh of his flesh, and bone of his bones: So that we may not imagine, that that God, which required so neere a coniunction in the outward and inferiour part, will suffer the minde and spirit of the husband and wife, betweene faith and superstition to be rent asunder. Therefore when God said, *They shall be two in one flesh*: we may not thinke but that he spake it of the whole and perfect creature, made of bodie and soule, that they should be of two one: or that God did by so holy a Law, set free the holiest part, requiring onely such agreement in the flesh and bodie, and leave the soule and spirit in dissention. For as God gaue vnto both one name, as touching their earthly nature, signifying their vnitie and called them *Adam*: Genesis 5. 2. so he gaue vnto them a likenesse in name; as they were ioyned in marriage; to signifie their agreement in minde and spirit, and called the one *man*, and the other *woman*: Genesis 2. 23. Yea, he gaue vnto marriage this especiall privilege: *For this cause shall a man leaue his father and his mother, and shall cleaue to his wife, & they shall be one flesh*, but it could neuer be that any uniting onely of flesh and blood, should haue found a dispensation from the Law, that bindeth minde and con-

Gen. 2. 24.

science; *Honour thy father and thy mother*, Exod. 20. 12.

How should that marriage speed well, when the Bridegroom marrieth such a one, as to whom he cannot say, God speed, because she is none of Gods friends: 2. Ioh. 10.

1 Cor. 7. 39. But how do they marry in the Lord, who marry the Lords each other?

The holy and faithfull bond of marriage betwene man and wife, is commended to vs by that most holy coniunction of Christ with his Church: Ephes. 5. 2. Seeing that this is a coniunction both of bodie and soule, then such as are Christian parents, ought to be carefull, that their children may reioyce in it: howsoeuer it liketh others to marrie their children, yet they ought to see that their children doe settle themselves, that they may knit their minds in religion, where they make their bodies one: that so their marriage may be to them as a looking-glasse, to view and behold the loue of Christ.

S. Paul giueth this generall rule to all that wil marrie, *that they marrie onely in the Lord*; and to marrie only in the Lord, is not to be led by flesh and bloud, with fauour, credit, honour, friendship, riches, or beautie, but rather it is to marrie religiously in the feare of God, & in the fellowship of the Church of Christ, where true Christians liue by one faith, profess one religion, and serue one God.

Now let vs a little call to our remembrance, what fruit such vnequal marriages haue brought forth from the beginning.

Gen. 6. 2.

The sonnes of God, saw the daughters of men, that they were faire, and they tooke them wiues of all that they liked.

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This aduenturous marriage in a strange religion, did so infect the world, that all flesh had corrupted his wayes. For this cause God gaue this plaine and expresse Law vnto the people of Israel, as touching all the inhabitants of the land of Canaan; *Thou shalt not giue thy daughters vnto his sonnes*; Deut. 7. 2, 3, 4. *Exod. 34. 16. Surely they will turne away thy heart*: 1 Kings 11. 2. Ezra 9. 1, 2, &c. and 10. 18, 19. Reade the places.

As the Iewes might not marry with the Cananites, so christians may not marry with them which are like Cananites. Gen. 24. 3. and 28. 1. Mal. 2. 11. Ezr. 9. 14.

We may not here thinke, that this inhibition serueth not now vnto vs, as touching Pagans, Turks, or Infidels; but rather we must assure our selues in the truth, and know that no people in the world are more within the compasse of this law than the Papiests, and superstitious idolaters. The holy Ghost forbiddeth vs to keepe company with Idolaters, and such as are of a strange religion: and how can he then permit, that we should marrie with them? He commandeth streightly that we should not draw in one yoke with the vnbeleeuing: 2 Cor. 6. 14. which to do, is as vnseemely, as an Oxe and an Asse to be yoked together to plough: Deut. 22. 10. And how can we possibly deuise to violate and breake this commandement more contumeliously, than to yoke our selues in marriage with the vnfaithfull? We are charged, *To offer vp our bodies a liuely, a holy, and a reasonable sacrifice vnto God*: Rom. 12. 1. But if we shall giue our bodies to Papiests, we then shall make them one flesh with the

If adulterie may separate marriage, shall not idolatry hinder marriage, which is worse than it?

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Papists: and then we may be sure, that no corrupt sacrifice can be a sweet smelling sacrifice vnto the Lord our God.

*Parents may
not give their
daughters to a
man unsancti-
fied.*

Gen. 34. 14.

Here godly parents ought then aduisedly to consider, that the strengthening and constant standing in religion of their children, is onely of God, and from God, and not of themselves; and therefore although they have brought vp their children religiously and virtuously, and thinke they are so well grounded and seetled therein, that they cannot be remoued and drawn from their sound profession: yet they must beware that they doe not tempt God, and venture their children to walke in that way which so many haue fallen in. How can they assure themselves, that their children shall abide constant, and stand vpright, if they shall consent that they may couple themselves in marriage with Papists?

Sampson was borne by Gods promise, consecrated to the Lord from the day of his birth to the day of his death; made a Iudge of Israel; a deliuerer of Gods Church, and a reuedger of his enemies: very great and especiall tokens of the grace of God in him, that it should be continued: yet, when he would attempt to marry one of a strange religion, he lost his honour, and became a laughing-stocke vnto the enemies of God. *Judges* the fourteenth Chapter, and first verse, &c. and 16. 4. 17, 18, &c. and 1. 1. 16. *Salomon* was a wise man, as euer was any be-
fore

fore him, or after him : God had endued him with heavenly gifts, and had set him vp as a figure of his Sonne Christ: yet when he had married with *Pharaoh's* daughter (and others, of an other religion, and strangers from the commonwealth of Israel,) he then fell from worse to worse, till at the last, he fell to miserable idolatrie: 1 King. 11. 4.

What was the cause that *Ahab* king of Israel, did worse than all the kings before him? a man euen sold to worke wickednesse in the sight of the Lord: about all his idolatries, and walking in the most wretched wayes of *Jeroboam*, the Scripture layeth this to his charge, euen as his greatest sinne, that he tooke the daughter of the king of the *Sidonians* to his wife: 1 King. 16. 29, 30, 31, 32, 33. And lest such parents, as either haue, or hereafter shall marrie their children to Papists, should thinke their case to be better than his, because though they marry them to Papists, or to Atheists, yet they do not marry them to any Pagans: let them consider what the Scripture teacheth them more.

Iehoram King of Iudah, married neither with any *Sidonian*, nor *Egyptian*, neither with Pagan, nor Infidell; but with one of his owne people, and of the Tribe of Israel: yet because she had corrupted her religion in her fathers house, the Scripture sheweth this to be the cause of all *Iehorams* sinne: He did euill in the sight of the Lord, because the daugh-

Miserable is that man which is flattered with a woman that lieth not in his religion. He flattereth not sinne, which doth not shew occasions, and he is worthy to be snared, which leadeth himselfe into temptation, & so maketh a trap for himselfe.

Luk. 11. 4. The wife must be meet, as God said: Gen. 2. 14. But how is she meet, if the husband be a Christian and she a Papist?

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ter of Ahab was his wife: 2 Kings 1. 18. Yea, the Scripture maketh this sinne so great, that *Iehosaphat* a good King, was yet defiled with it, and it is reported as a great blemish of his veruious doings; that euer he suffered his sonne *Iehoram* so dangerously to marrie, 2 Chron. 21. 18.

When God would blame the idolatrie of his people of Israel, shewing both how greatly he did hate it, and what plagues he would bring vpon them for it, he reuealed it vnto the Prophet vnder this parable: bidding him take vnto himselfe a wife of fornications: that is, a wife full of spirituall whoredomes, such a one as a papist is, that in such a marriage (as in a glasse) he might behold how lothsome the peoples idolatries were, Hos. 1. 2, &c.

Parents haue further to remember, that they haue not this rule and authoritie ouer their children, that they may chuse whether they will let them marrie or no, or when they list, and whom they list: but fathers and mothers must consider, that they haue rule ouer their children vnder the Lord; so that the Lord is aboue them: and therefore parents must deale with their children according to the will and minde of God, which will of God is reuealed vnto vs out of his word. Now God by his Apostle saith; *To auoid fornication, let euery man haue his owne wife: and let euery woman haue her owne husband: Whereby all parents may see,*
that

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that God commandeth them to permit and suffer euery one to marrie, that is disposed to marrie.

Now, if they may not forbid any man or woman to marrie, much lesse their owne children, whom if they suffer not to marrie, not hauing the gift of continencie, then they breake and resist Gods ordinance. For we reade, that when *Isaac* forbad his sonne *Jacob* to marrie *Gen. 28. 1, 2*. any of the daughters of *Canaan*, he did not re- straine him altogether from marriage: and therefore he directed him, where, and with whom he should marrie.

Likewise the parents of *Sampson*, when he asked a wife of them, did not simply forbid him to marrie: but they reprov'd him, for because he would marrie an Infidell, and a prophane woman.

Therefore such parents as be godly, will haue ^{*It is the pa- aduised consideration and regard of the infir-*} mities of their children, and whether they can ^{*give it to chil-*} live continent and chaste, or no: and if they shall ^{*draw that which*} make choice, and haue a good liking to such as ^{*may helpe them in*} be honest, religious, and godly, (hauing craued ^{*this life, to coun-*} their parents consent) although they be not so ^{*sell, or to prouide*} rich and wealthie as they would wish them to ^{*them fit and*} match with, yet they ought not to hinder, re- ^{*religious mar-*} straine, and forbid their children to marrie, one- ^{*riages.*} ly for want of goods and substance. ^{*1 Cor. 12. 14.*} ^{*Gen 4 2, 3, 4.*} ^{*Ruth 3 1.*}

Parents ought to be carefull, that their chil- dren doe marrie in such an age wherein they should

should vnderstand whom they choose, and very well perceiue what they take in hand, and that they doe not seeke to match themselves in marriage about their degree. And it is very expedient, that parents admonish their children, to make their choice according to their complexion and condition.

*When parents
doe abuse their
authority.*

*Parents must
not match their
children onely
for carnall
respects.*

This is a most vnnaturall and cruell part, for parents to sell their children for gaine and lucre, and to marrie them when they list, and to whom they list, without the good liking of their children, and so bring them into bondage. And therefore, if parents shal force, and compell their children to marrie contrarie to their minde and liking, then the sorrowfull children may not say they haue married them, but for euer they haue marred and vndone them. And therefore to the end that marriages may be perpetuall, louing, and delightfull betwixt the parties, there must and ought to be a knitting of hearts before striking of hands.

*When parents
doe marry their
daughters to
men, if vnder-
standing, they
shall performe
a weightie
worke.*

The places of Scripture are many and diuerse, by which it may plainly appeare, that all godly and Christian parents, are charged by God himselfe, that they should be carefull in time, to make meet choice of husbands for their daughters, and fit wiues for their sonnes: amongst many, these quotations doe sufficiently proue it. Deut. 7. 3. Nehemia 13. 23, 24. Ierem. 29. 6. 1 Corinth. 7. 36, 37, 38. Genesis 24. 10, &c. and 28. 1, 2. and 4. 4. and 38. 6, 8. Iosua

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15, 16, 17. 2 Samuel 13. 13. Iudges 14. 1, &c.
Let fathers and mothers therefore (on whom
this charge by God his Commandement lyeth,
to take wiues for their sonnes, and to prouide
husbands for their daughters) take diligent
heed hereunto, that they abuse not their power
and authoritie ouer their children, but as in o-
ther cases, they are willed by the Apostle, that
they deale not in such sort towards them, that
they thereby be dismayed & discouraged: so es-
pecially in this matter of greatest moment and
value of all other worldly things whatsoever,
let them abstaine from all rigour and rough-
nesse, and beware that they turne not their fa-
therly iurisdiction and gouernment, into a ty-
rannicall sowernesse and waywardnesse, letting
their will goe for a law, and their pleasure for a
reason.

Coloss. 3. 21.

For the rule of parents ouer their chil-
dren, ought to resemble the gouernment of
good Princes towards their subiects: that is to
say, it must be milde, gentle, and easie to be
borne.

For as they, so likewise parents, so farre as
concerneth them, and lyeth in their abilitie to
performe, must carrie such an euen and vpright
hand in their gouernment, that they may by
loue seeke to winne the hearts of those ouer
whom they are set, to be firme and sure towards
them: and not to keepe them vnder a ferule or
flauiish awe & subiection, by too much feare, but
rather

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rather be a child-like and reuerend feare, which both the subjects owe vnto their Princes, and children vnto their parents; and which both the one and the other easily obtaine at the hands of such as are vnder their gouernment, by their equall, vpriight, and moderate behauiour towards them.

*Parents ought to
deale sincerely in
the choice for
their children.*

It doth therefore stand parents greatly in hand, that in making choice for their children, they be free from all sinister and corrupt affection, and that for lucre and couetousnesse they seeke not to thrust such matches vpon their children, as they cannot brooke nor like well of.

*In provision of
mat' h's for their
children, parents
ought to begin
with prayer.*

Yea, and in this most graue and weightie cause, it is a thing earnestly to be wished, that all Christian parents would not take this matter and businesse lightly in hand, as it were but a toy, or a iest, but that they begin it with prayer: that in the whole action they may in such sort be directed, that they doe nothing against the word of God, or vnbecoming the same authoritie, the which God himselfe in this cause hath imposed or laid vpon them.

And thus doing, God (no doubt) will adde a blessing vnto their godly endeouour and holy care, and worke obedience in the hearts of their children, as he framed the heart of *Isaac* with entire affection to embrace *Rebecca*, whom his father *Abraham* had by his steward provided for him: Gen. 27. 7, &c.

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The third point that appertaineth to parents, is to be themselves examples of all godlinesse and vertuousnesse to their children. So that they must remember, that they themselves do not say, or doe any thing that is euill, or offensiue, in the presence of their children. For it is certaine, that children follow and learne nothing so much, and so soone, as that which they see their father and mother doe or say. For the vertue, thriving and prosperitie of children, is for the most part wrought by the fathers and mothers good examples and instructions, and contrariwise: for that which is done by examples, the inferiours will thinke they may lawfully doe the like. As good examples doe edifie and vphold: so ill examples do destroy and confound. For humanity is taught by the law of Nature.

If therefore parents (by their example) should teach the contrarie; what doe they else, but endeavour to transforme men into beasts, beginning first to performe it in their owne children? They must be circumspect that their children doe not fight, and iniurie one another; and if they sweare, curse, lye, or speake any bawdie or ribaldous words, or sing any filthy rimes, or vnchristian songs, then to reprove them sharply for it.

And let all parents alwayes labour, that their children may rather feare them for loue and reuerence, than for feare of punishment. For children that obey their parents for feare of

*The third point.
Examples doe
much more per-
suade than
words. yet we
must live by pre-
cepts, and not by
examples.*

*As the father
beginneth, so
it is like the son
will proceed.*

Gal. 6. 7.

Mat. 18. 7.

correction; commonly feare them no longer
than the stripes endure. Before all things, it is
needfull that parents should shew themselves
vnto their children as a manifest patterne or ex-
ample, not onely by not sinning and offending
God any wayes, but also by liuing godly, and
by doing all things honestly, that so their chil-
dren may look into their liues, and peruse them-
selves as in a glasse. And therefore, if parentes
doe giue good examples, they shall reape the
fruit thereof, in the life, behaviour, manners,
and prosperitie of their children. For children
loue and delight to doe as their parents did be-
fore them.

All Christian fathers ought to be most care-
full, in nourishing and maintaining naturall love
and concord amongst the children and family,
and in no wise to suffer any sparke of hatred to
enter into their hearts, lest it kindle a fire in
their breasts: much lesse ought they themselves
to cast in coales of discord among them, by vn-
kind or iniurious examples of dealing. For the
state of a family, if it be in due order, is like to a
fracte of ioyning worke, or building, whereof
if some one piece be out of his place, it tendeth
to the disordering of all the rest: and one dis-
order following another, all becommeth out
of ioynt, and falleth into confusion very dis-
praiseworthy. So that parents therefore ought to be care-
full to maintaine their children in peace, con-

cord
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cord and amitie : for if discord and contention be dangerous and pernicious among all men, how much more betweene brethren and sisters?

Like wise, if it be hard quenching of stomacke and debate betweene those that are not inioyned in kindred, it is farre more difficile to reuocate brethren, because chinitie amongst them is mightie and strong, like iron-barres, to keepe them asunder. Neither is there anything more slippery or of greater efficacie to subuert a family, than dissention among brethren.

It is an old saying: by concord small things doe grow; but by discord great things come to nought.

Againe, how dangerous it is for parents to shew more loue and affection to one child than to another, except vpon iust and great cause, the example of *Jacobs* children doth testifie. For what was the originall of their enuie and gruelitic executed against their brother *Joseph*? *Genesis* 37. 3. *Moses* there saith, that *Jacob* (louing *Joseph* better than his brethren) made him a partie-coloured coat; and thereof they took occasion to hate him, and to speak roughly vnto him.

Parents therefore to the end to prevent the like inconueniences, are to vse equalitie among their children, so neere as may be, whether in their ordinary vsage, or in the diuision of their goods.

For

A godly Forme

For as all men naturally are inclined but too much to the loue of earthly goods: so the vnequall sharing and diuiding of the same, doth oftentimes breed great brawles, and pernicious debate betweene brethrien and sisters.

Therefore all fathers and mothers are with great diligence to take heed, what they say or doe in their houses, and that they doe not commit any lewd or wicked deed, whereby their children may be moued to imitate and follow the same: neither that they vter or speake any bawdy or ribaldous words; or vse to sweare, or lie in their presence: for euill speakings or communication (saith the Apottle) corrupteth good manners.

1 Cor. 15. 33.

Seruants also are to bee looked vnto, and sharply rebuked, if they doe commit or shew any lewd trickes, or vnhoneest behauiour in the presence of children, either in word, deed, or gesture. For if they be iustly called murderers, that kill the children being new-borne, and kill but the bodie; how great wickednesse is it then to kill the mindes of children through euill example? Deserue not such seruants severely to be punished by law (thinke you) that bewitch young children, and hurt their weak bodies with poysons? What then doe they deserve, which corrupt the chiefe parts of Infants, with most yngracious venime (we meane) by filthy talke, and lewd conuerſation of life? Yet it is a lighter matter to kill the bodie, than the

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the minde and soule.

Further, parents ought to be circumspect and warie, that their children doe not haunt or vse euill companie; nor vse any vnhoneſt paſtime. For if it be ſo, that a father will not ſuffer his childe to come into a place where he may be in danger to take hurt of his body, either by infection of the plague, or otherwiſe: how much more is he bound to with-hold and keepe his childe from comming there where he ſhould hurt and poiſon his ſoule?

The fourth and laſt point is, that parents doe with all care and diligence, keepe their children from all lazie idleneſſe; a vice (no doubt) out of which doe ſpring many inconueniences, and is condemned by the holy Ghoſt in many places of Scripture: whereby God declareth, that he created no man in vaine, or to no purpoſe: neither is there any man, vnto whom he hath not allotted (as it were) a certaine ſtanding and roome, and a lawfull calling to walke in. Whereupon it followeth, that the order which God hath appointed, is troubled by ſuch as liue idly: yea, Gods ordinance is broken, which is a great ſinne and wickedneſſe.

The laſt point.

Gen 3. 19.

Ezech. 16. 49.

Prov. 13. 11.

and 18. 9.

1 Tim. 5. 12, 11.

2 Theſ. 3. 10, 11.

So then, by the word of God none ought to liue idly, and to neglect his charge and dutie, but ought to giue himſelfe to ſome profitable calling to get his liuing by, and to doe good to others.

Although fathers prouide for their children,

X

great

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great store of money, and huge heapes of treasure; yet in three or foure houres all may be wasted and come to nought. For much euill cometh through idlenesse: it is an euill teacher; he that doth nothing is ill occupied. The minde of man is euer stirring and doing somewhat: if it be not doing well, it is doing ill.

As water, though it be neuer so cleare and faire, fresh and comfortable; yet if it stand still in a pit or hole, or be kept long in a vessel, whence it hath no issue, it will putrifie and corrupt, rot, and sineil, and be vnwholsome: Euen so fareth it with children; yea, and with all the sonnes of *Adam*, if they haue nothing to doe, no way to bestow their wits, they will rot, & proue vnwholsome, and deuise mischief all the day long.

*Idlenesse
bringerth much
euill.*

For as labour and exercise of body of one man, industrie and diligence of minde in another man, are sure forts, and strong bulwarkes of countreys; euen so, idlenesse and negligence are the cause of all euill: for an idle mans braine becometh quickly the shop of the deuill. And as in all things naturall, there is one thing or other which is the spoile of it; as the Canker to the rose, the Worme to the apple, and the Caterpillar to the leafe: so the common spoile to all youth, is the contrary to paines & labour, which is idlenesse. Therefore is idlenesse worthily called the mother of all euils, and step-dame of all vertues.

The

The Prophet *Ezechiel* in his sixteenth Chapter, verse forty nine, teacheth that idlenesse was one of the principall sins of *Sodom*, which pulled downe fire and brimstone from heauen vpon their heads.

This idlenesse is the deuils confederate : for euen as the traiterous seruant, while his master is a sleepe, and all things at rest, setteth open the doore for the theefe to enter in vpon him, and spoile him at his pleasure : euen so, idlenesse, (while we are not aware) lying soft vpon the pillowes of securitie, openeth the doore for the deuill to enter into vs, with full swing, to the destruction both of body and soule.

Saint *Mathew* saith, Chapter thirteene, verse twenty five ; that while men slept, the enemy came and sowed tares among the wheat : So, the fittest time that the deuill can find to worke vpon vs, is when we are idle ; for that is the sleepe of the soule.

In the eleuenth Chapter of the second of *Samuel*, we reade, that while *Dauid* tarried idle at home, in the beginning of the yeare, when kings vsed to go forth to battell, he was soone overtaken with two fowle finnes, of adultery and manslaughter.

Oh that men saw to how many vices and euils they shut the doore, when they cease to be idle, and giue themselves to honest labours, and a lawfull calling !

So long as *Sampson* (*Iudg. 19.*) warred with the

Philistines, he could neuer be taken or overcome, but after that he gaue himselfe to idlenesse and pleasure, he not onely committed fornication with the strumpet *Dalilah*, but also was taken of his enemies, and had his eyes miserably put out.

If those two which were such excellent men, endued of God with singular gifts, (the one of prophesie, and the other of strength) and such as no labour or trouble could overcome, were notwithstanding ouerthrown, and fell into grievous sinnes, by yeelding for a short time to ease; then what crimes, what mischiefes, and inconueniences are to be feared of them, who all their life long, giue themselves to idlenesse and loytering? But such hath alwayes bene the peruerse incredulitie of mens hearts, that they will not beleue that other men haue perished, vncil they themselves perish also.

If we be vtterly voyd of vnderstanding, let vs goe to the bruite creatures, which want those helps of reason and gouernment that man hath, and learne of them: *Go to the Pismire, o sluggard, (saith Salomon, Prou. 6. 6.) behold her wayes, and be wise; For she hauing no guide nor ruler, preparereth her meat in sommer, and gathereth her food in the haruest.*

What is it that filleth the prisons, and bringeth so many to the gallowes, & causeth so many parents to lament and bewaile the vntimely death of their children, but idlenesse? When
the

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the poore condemned wretches haue receiued their iudgements, and come to the place of execution, and stand on the ladder; what counsell giue they to young men and to children, but to beware of idlenesse?

What is the cause of such, and so many diseases in the body? Aske the Physitians, and they will tell you, idlenesse. Whereof rise rebellions in kingdomes against Princes? Whereof rise mutinies and mutterings in Cities against Magistrates? You can giue no greater cause thereof, than idlenesse.

Christ our Redeemer saith, *Of euery idle word* Mat. 12. 36. (that is, vaine and vnprofitable trifles, which the most part of people spend their times in) *that men shall speake, they shall giue account thereof at the day of iudgement.* If we shall make an account for idle words, what shall wee doe for idle hands, for idle feet, for idle body, for idle soule?

What account for all idlenesse, especially for wicked deeds, shall we make at the day of iudgement? Seeing then, that idlenesse is so noy some and hurtfull; let all Christian parents therefore labour and endenour to auoyd it, both in themselves and their children, as a plague, or contagious disease.

Therefore it is most requisite and necessary, *To learne that* that parents do bring vp their children, either in *Science* which learning, or in some occupation and handycraft, *they be most apt for.* whereby they may get their liuing another day, and so liue the better.

A godly Forme

Objection.

But some vnadvisedly and foolishly do reason, saying; what need is it for noble and rich mens children to haue learning? they shall haue enough?

Answer.

*Prou. 3. 13, 14,
35.*

We answer, the greater the ship is, and the more merchandise it carrieth about, the more need it hath of a cunning ship-master: So, the greater the childe is (both by birth, and by inheritance) so much the more need is it for him to be brought vp in learning, and in good literature. For learning, knowledge, and vnderstanding, is profitable both for rich and poore: so that (as the Grecians say) he that is ignorant and vnlearned, seeth nothing, although he haue eyes. The life of such a one is (as a tree without fruit) a day without Sunne, a night without Moone or Staures, an house without a man, and an head without a bodie.

It is found by experience, which is the best Schoole-master, that vnto what occupation or science soeuer any young man shall be put, the more skill and knowledge he hath in the liberall Sciences, so much the more sooner shall hee learne his occupation; and the more ready, and handsomer shall he be about the same.

And besides all this, he that hath learning, although it be but small, shall much better vnderstand the Preachers, and take more profit by bearing of them, to his great and endlesse comfort, than he that hath no learning. Experience also teacheth vs this, that goods, riches, beauty,
glo-

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glory, and health, be vnstable, and fade, perissh,
passe away, come and goe: but learning and ver-
tue neuer stagger, alway be constant. Therefore
of all the charges that parents be at about their
children, that mony is best bestowed, that is laid
out vpon learning: especially when they are
taught to know God aright, and how he will be
serued.

It is a lamentable thing, to consider how care-
lesse some parents are of their children, when
they put them to the schoole, in that they make
small account and reckoning to what schoole-
master they put their children to learne, so they
may haue them taught for little or no cost,
though their children profit little or nothing in
learning; so that oftentimes they not onely be-
stow their money in vaine, but also they suffer
their children to lose their time, which is a
thing so precious, as it cannot be redeemed with
any money, and so let them spend two or three
yeares in learning that, which they might by the
diligence and orderly teaching of a skilfull
schoole-master, learne in lesse than halfe this
time, if there be any aptnesse and towardnesse in
the children.

Therefore let parents remember, that as the
goodnesse of the ground is not much profitable
for corne, vnlesse there be a meet husband-
man to till and sow the same: so likewise it is
not enough to find good towardnesse in your
children, vnlesse you prouide a meet and fit

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Schoole-master to further the same.

And as Noblemen and Gentlemen are desirous to haue a good and skilfull horse-keeper, that can keepe their horses well, and they spare not to giue stipends to such : euen so much more ought Christian parents to be desirous to haue, and maintaine a good Schoolemaster. that might bring vp their children in vertue, wisdom and good learning. And like as if their horse be not well broken, or haue any euill qualitie, they will be carefull to see it remedied, and that he may be made tractable and gentle: so likewise godly parents ought to be much more carefull, not onely that their children may by instruction be brought to some good order, but also to looke that there be no fault in the teacher, to whom they commit the care to bring them vp in learning and good manners.

But alas, and with griefe be it spoken, many men now a daies, albeit they perceiue their children to be toward and apt vnto letters, and capable to receiue good learning, hauing wealth and riches enough to maintaine them thereat, yet will they not suffer them to continue thereat vntill they come to any good perfection: some because they themselues doe not like of our state and religion: other some because they see little preferment, and no worldly advantage to follow learning, but great trouble and affliction: all which men, in this doing, de-

clare

*why some men
bring not vp
their children
to any good
perfection in
learning.*

of Household gouernment.

clare themselves to be irreligious, vngodly, and destroyers both of themselves, their children, and of all Common-wealths and congregations. For what publike wealth, Towne, Citie, or Parish, can be well gouerned, except the Prince, Magistrate, or Preacher be learned, both in humane and diuine lawes?

In times past when ignorance and superstition was accounted good deuotion, at which time men saw so many spirituall promotions (as they then called them) vnto rich Bishoppes, Abbies, Priories, Deaneries, Benefices, &c. then they would let for no cost to haue their children learned in some sort, to the end they might get them to be Priests, and so to say Masse, and the rest of that idolatrous seruice, that so they might liue in ease and idleness.

But now that they see how painfull and perillous a charge it is to preach, and rightly to diuide Gods word, and to deliuer the same freely and faithfully, and also how vnthankfull an office and calling it is, to gouerne well a congregation: they had rather their children should be bound prentises to some trade, or else follow any other profession, than that they should study Diuinitie.

When children were nothing apt to good learning, and when there was no good learning to be had, no, nor good teachers; yet then, well woe be that might set his child to Schoole. But now,

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now, when youth was neuer so apt to good learning, as it is at this day: and learning and all good meanes neuer so plenteously flourishing; being restored and reduced into such a facilitie, and a compendious briefenesse: yea, neuer so good, learned, and skilfull schoole-masters: neuer such plentie of so good and plaine books printed, neuer so good cheape: the holy Ghost mercifully offering his gifts, as it were, into the mouthes of all men: few there be that will open their mouthes to receiue them, their eyes to see the cleare light, nor yet their eares to heare so pure, manifest, and wholesome, and heavenly doctrine, euen the word of God, the meanes of our saluation.

It is therefore to be feared, that for this our great vnthankfulnesse, these so manifold heavenly blessings shall be taken from vs, and giuen to some other nation, that will both be more thankfull for them, and also shew forth better fruits of Christianitie, than we hitherto haue done.

Oh therefore that parents would aduisedly consider, that the want of this Christian dutie, of the good education of their children, is the onely cause of great mischiefe and much miserie, both vpon children and themselves; yea, in truth it is from hence that so much sorrow, griefe, and shame, befalleth many times vpon the fathers and mothers.

And how commeth this to passe, that the pa-
rents

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rents owne dung is cast in their faces by their owne children, in mocking and despising of them? and whence arise all these inconueniences before named, together with all these grievous plagues and iudgements of God vpon their children, to the contuming of their eyes, but from this their owne negligence, in bringing vp their children? For it is euen iust with God, that seeing they haue offended him in the greatest blessings, they should be plagued with the same thing wherein they offended him, in the greatest iudgements.

O you vnaturall parents! the rich man in *Luke 16. 27.* hell shall rise vp against you in the day of iudgement, and condemne you: for he being in hell had a care of his fathers house, that they might be forewarned: and therefore desired *Abraham* to send *Lazarus* to his brethren, to testifie vnto them that they came not into that place of torment: but you will not admonish your children, you will not teach them *Moses* & the Prophets: and you will not shew them the danger of Gods heauie displeasure hanging ouer their heads, and therefore your owne children shall be one of the furies of hell to torment you. The Lord open your eyes to foresee and flie these fearefull iudgements.

But if you will bring them vp well and ver- *Prou. 22. 6.* tuously, they shall be the better for it all theiur liues after: nay, the world to come shall reape this benefit: for such children as you now bring

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vp, such parents shall they be after when you are gone : and looke what parents you leaue behinde you, the like children againe shall they reare vp.

Wherefore; o you parents, you are either the making or the marring of the world : for if your children learne no good education at your hands, how should they be good fathers after you? and how should they leaue that to their posteritie by the right of inheritance, which they neuer receiued from their ancestors?

To conclude this point, we say once againe, Oh ye parents, endeuour to goe forward in this vertuous education of your children, and then (no doubt) God neither shall, nor will hide any necessary secret or instruction from you, neither will he with-hold any good blessing from your posteritie : so shall ye be fathers of the faithfull, as *Abraham* was, if you will haue the same care, and practise the same diligence for your children and family, that he did; *Genes. 18. 18, 19. and 12. 2, 3.*

Parents also haue to remember, that they shall commit an act very vnnaturall, iniurious, and vngodly, if they should vnderferuedly disinherit their eldest sonne. For as nature in all her works, for the most part seemeth to make some one thing to be chiefe before all the rest, whereby the same is, and the rather continueth : so reason in the order of a family, which is an imitation

*Disinheriting
of the eldest
sonne is a thing
very unlawfull.
2 Chron. 21. 3.*

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ration of a state ciuill, or body politicke, perswadeth by experience, that of necessitie there be one before the rest as chiefe: whereby may be conserued, that beautie of vnitie, and harmonie of concord, which the Almighty in his creation so wonderfully and diuersly teacheth, and our Sauour himselfe so carefully and especially commended to his Church. And therof seemeth to come that preheminance or more speciall regard, which the Law of God in the old Testament appointed to his people the Israelites, to be obserued towards the first begotten sonne, and likewise somewhat concerning other dumbe creatures, which first were brought forth into the world.

*Exod. 13. 1, 2.
and 34. 19, 20.
Num. 3. 13.
and 18. 16.*

By the ancient law of the Iewes, the eldest had double so much as the others, of the fathers goods, and alone to the eldest pertained the blessing of the father, wherewith should seeme alwaies the heritage to goe and succeed: as is manifest by the will of God in Deut. 21. 15, 16, 17. *If a man haue two wives, one loued, and another hated, and they haue borne him children, both he loued, and also the hated: if the first borne be the sonne of the hated, then when the time cometh, that he appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne before the sonne of the hated, which is the first borne: but he shall acknowledge the sonne of the hated, which is the first borne, and giue him double portion of all that he hath: for he*

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is the first of his strength, and to him belongeth the right of the first borne.

The Patriarkes and other the seruants of God, although by diuine reuelation and other notice of the will of God, they were certified that they might marrie many or sundry wiues at one time, yet did they exclude from their heritage the prerogatiue of the blessing, all the children of those secundarie and after-marriages. This appeareth in Genes. 21. 10. *The sonne of the bond-woman shall not be heire with my sonne Isaac :* yet was hee the eldest, but was not the sonne of the first marriage, nor borne of a free-woman.

Also an heire is the worke and institution of nature, and heritage is due to the sonne of nature, therefore it is so due that he must needs haue it; seeing those things which come by nature, or be naturall, are not mutable or to be changed.

Moreouer, this name heire, which in a manner with all nations is the eldest, is the successor of the law nationall, besides the lawes naturall and diuine. And that father who maketh another heire, than is by the Authorities appointed, cannot but expresse himselfe a Rebelle, in disobeying and contemning so great lawes and authorities, beginning a new law of his owne head contrary therunto. Then what is more vniust than to doe contrary to all lawes, and therewith to disobey the will of God, to peruert the due order

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order of descent, preferring the second marriage before the first, the younger before the elder; the late off-spring before the first begotten; so much tendred and respected? Now, as the greatest iniurie a father can doe to his sonne, is to disinherit him: so it is the most reproachfull blot or damage, to suffer the infamie and discredit of disinheriton.

For if the eldest sonne be worthy to be disinherited in his fathers house, he may be thought not worthy to draw breath out of it: for that he ought to be conuicted faulty in those crimes and heinous offences, which be either repugnant to the duty of a childe, or not meet for the profession of a Christian.

Namely, if he strike or offer violence to his father: if he oppresse him with some great wrong: if he seeke his death or destruction, by poysoning, or other wise: if he lie with his fathers wife, if he will not suffer his father to make his will: if he be not of the true and Catholike faith, but is conuicted to be an heritike, whereby his life and heritage is in hazard. Or if he refuse to succour and deliuer his father out of prison, by his surety-ship; or if he follow the trade and companie of such persons, as in the law be counted infamous, vile, and most dishonest; as iuglers, Sorcerers, Coniurers, Theeues, Cozeners, and Pyrates.

Or if he be an idior, a mad-man, a natural, or lunatike person. Or if the father offering

Deut. 21. 18,

Or.

Gen. 35. 12.

1 Chron. 5. 1.

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ring him a meet marriage, vnder fīue and
twentie yeares, he refuse it, and delight to liue
continually in whoredome, and filthy order
of life: These and such like be the causes,
that the Ciuill or Ecclesiasticall
lawes doe assigne.



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The dutie of Children towards
their Parents.



His duty of children, as it
may be gathered out of the
holy Scriptures, consisteth in
five points :

1. First, that they ^a obey ^a Eph. 6.1,2,3.
their parents, and doe serue ^{Colos} 3.20.
them, and also do ^b feare, loue, honour, and reue- ^b Leuit. 19.3.
rence them; not onely in word and deed, but in ^{Num.} 12.14.
their hearts and mindes also.

2. Secondly, that they follow their good pre-
cepts and examples of life.

3. Thirdly, that they patiently take ^c corre- ^c Pro. 15.5.
ction at their hands. ^{1 Tim.} 5.4.

4. Fourthly, that they make continuall and ^{Mat.} 15.4,5.
hearty prayers to God for them.

5. And lastly, that they do relecue, maintaine, ^{Gen.} 27.11.
and nourish their parents, in case they shall fall
into pouertie or decay.

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The summe and effect of all which,
is as followeth.

Fathers and mothers are to their children in Gods stead. Exod. 20. 12. Dent. 5. 15. By honour is meant all kind of duty which children owe to their parents.

As the Lord our God, hath made and created children, through their parents: so hath he cast and made them subiect vnder the power and authority of their parents, to obey and serue them in his stead; saying, *Honour thy father and thy mother*: which honour consisteth not in bowing the knee, or putting off the cap, or giuing to their parents the vpper hand onely, but in this, that they loue them with all their hearts, that they feare and dread them, that they cheerfully doe their commandements, will, and pleasure; that they seeke their worship, credit, profit, and preferment in all things lawfull: and if need require, that they giue their liues for them: remembering that they are their parents goods and possessions; and that they owe to them, euen their owne selues, and all that they are able to doe; yea, and more than they are able.

By this word *Honour*, is also signified the loue, reuerence, dutie, obedience, subiection, entertainment, and necessarie assistance that children owe to their parents. As concerning the Loue; the summarie of the second Table, comprehended in these words; *Thou shalt loue thy neighbour as thy selfe*: doth manifestly confirme it. For who can be a neerer neighbour
for

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for the children to loue, than their parents?

Besides that, they are not to be loued onely as neighbours proceeding of *Adam* and *Eue*, but also as fathers and mothers. And therefore, what ingratitude is it, not to loue those, of whom (next after God) they haue their life and being together, with so many great and continuall benefites? Also the loue that parents doe beare to their children, besides so many their labours, sorrowes, troubles, and vexations, should binde them reciprocally to loue them.

The Sunne shining a while vpon the cold stones, doth so heat them, that they yeeld some warmth; so, albeit that children be as hard and cold as stones, yet the experience, and daily feeling of the loue of their parents towards them, ought mightily to inflame their hearts to loue them againe. Take away the beame from the Sunne, and it will not shine; the springs from the riuer, and it will drie vp; the bough from the tree, and it will wither; the member from the body, and it will rot; and so take from children their duty to their parents, and they are no longer children, but brethren and companions with those vnto whom Christ Iesus said, *Ye are children of the diuill*. Ioh. 8. 44.

This band of the loue of children towards their parents, should take such place, not onely towards such parents as are louing and gentle, but also (as Saint Peter saith, of the duties of seruants to their masters) even towards such as be

rigorous. For if we ought to loue all the children of *Adam*, euen those whom we know not, yea, our enemies and persecutors: how much rather our parents, although they should intreat vs roughly, and with rigour, either in word or deed? And verily the principall cause still abideth; namely, that they be our father and mother. This ought children well to note, to the end that patiently bearing their reprehensions, reproofs, and in generall, whatsoeuer their troublesome and sharpe affections, they may still continue and declare their child-like affection and loue. And to that purpose, children must remember, the labour, griefe, anguish, weeping, sorrow, and other troublesome cares that their parents doe abide, and endure for them.

This loue must be accompanied with reuerence and respect: and to say the truth, albeit the name of Father, belongeth properly vnto God, as Iesus Christ saith, *You haue but one Father, even he which is in heauen*; yet doth he so impart it to those that haue begotten vs, that they being called fathers do beare the title and Image of God. And this is it that bindeth children to respect and honour them, and to testifie the same by their outward reuerence. Of this reuerence we haue a notable example in *Salomon*: he vnderstanding that his mother *Bathsheba*, was comming to speake with him, arose from his seat, came to meet her, bowed before her, and seated her vpon his right hand. Neither could

Mat. 23. 9.

1 King. 2. 19.

of Household government.

could his greatnesse, neither his Royall estate, privilege him from this respect and honor due to his mother.

When the sonne doth execute magistracie, or publike office, he is greater than his father, and must beare himselfe as a magistrate, not as a sonne: but when he is out of place, or execution of office, he must shew highly how he be advanced) haue a respect, and yeeld reuerence to his parents. But many times it falleth out otherwise: for many children when they come to honor or wealth, doe so despise their parents, if they be of meaner calling than themselves, that hardly they will acknowledge, or call them father, as if they were ashamed of them. So that, that man putte off the affection of a childe to his father, who by the eminencie of an office ouer him, quencheth the name of a sonne.

But Salomon forgot not himselfe in this kind of dutie, for he did not onely bow before his mother, but said, *Mother, aske, and I will ge-
dente thee.* And this doe we the rather note also, vpon an other consideration; namely, that his example condemneth the custome of these dayes, wherein this name of father and mother is accounted so base and contemptible, that the children of Kings, Princes, yea, euen of meane Gentlemen, speaking to their parents, must not say *father mother*: but *Sir*: my Lord: my Ladie: *Madame, &c.*

But the due honour to parents, that we here
Y 3 speake

Job. 8. 40.

speake of, implyeth not onely this outward reuerence, but also that we should so esteeme of them, as that neither we our selues should despise them, nor suffer others to haue them in contempt. And this are wee to vnderstand in the saying of Iesus Christ: *I honour my Father, but ye dishonour me.* He therefore desondeth the honour of his Father, against the false opinions and slanders of the Iewes. But some there be so vnnaturall and peruerse, that forgetting all due reuerence and respect to their parents, they will not onely despise them in their owne hearts, and suffer others to speake hardly of them, but also will themselves so farre exceede, as euen to lay them open to the shame of others.

Gen. 9. 12.

Ham the sonne of *Noah*, seeing his father lye vncovered, called his brethren to shew them his fathers shame. But so odious was this impietie in the sight of God, that *Noah* (by the conduct and direction of the holy Ghost) cursed both him and all his posteritie. And therefore, we (well and truly) may say, that those children, who in stead of defending the honor of their parents, doe lay them open to shame and reproofe, doe come of the cursed seed of *Ham*.

The honor due to parents.

This duty of honouring parents, is performed and payed, when they doe worshipfully, and reuerently esteeme of them, as to thinke that they are giuen to them of God, to the end
that

that they should reuerence, loue, and alwayes haue a care of them: if for nothing else, yet for the Lords sake; who is, and doth thinke himselfe despised, so long as the children condemne their parents, and little regard them. So the children honour their parents, when with their helpe and counsell, they aid them in their old age and vnweldy crookednesse, when they ease and helpe them in the time of their need, or succour them otherwise in any case else, and doe wholly bestow themselves, and all that they haue to doe them good withall: yea, they ought not to giue them a rough or stubburne answer, or once so much as to mumble or mutter an answer against their parents; neither to smite, or curse, or speake euill of their father and mother; vnlesse they will procure the vengeance of God to light vpon them for the same.

Children ought alwayes to remember, that what children what children
whatsoever they doe to their fathers and mothers, (be it good or euill) they doe it to God: doe to their parents, they doe
when they please them, they please God: and God, so that they
when they disobey them, they disobey God: may not perleim
when their parents are iustly angrie with them, or diminish ad
God is angrie with them: neither can it be of the v/substan
that they may come to haue the fauour of God Prou. 23. 24.
again, (no, although all the Saints in hea-
uen should intreat for them) vnill they haue
submitted themselves to their father and mo-
ther.

If children and seruants would alwaies keepe

A godly Forme

Mat. 7. 12.

in minde this saying: so to do and behaue themselves to their parents, Masters, and Dames, as they would haue their children and seruants to doe, and behaue themselves to them, when God shall vouchsafe to make them parents, masters, or dames: then (no doubt) they would obey and reuerence their parents, and masters, and dames, more dutifully, and faithfully, than now they doe.

Mat. 7. 2.

For, let them assure themselves, that such measure as they now mete to their parents, masters, and dames, such will be measured to them againe by their children and seruants.

Also the children must be carefull to follow the good examples of their fathers and mothers, and to suffer themselves to be governed by them, and to be mindfull to bestow all paine and diligence to discharge their dutie towards them: And herewithall, they must know, that they are not at their owne libertie, to do as they list, so long as they haue a father and mother to rule them: and that they must not fall out among themselves, but naturally loue and helpe one another.

And children haue alwayes to remember, that they may not in any case obey their parents, when they shall command them to doe or say any thing that is contrarie to the word of God, and yet they are to be thought well

of. For example, *Jonathan* obeyed not his father
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of Household government.

Sauls commandement, who charged him to 1 Sam 20.28.
persecute *David*: and therefore he is worthily Chc. and 22.17.
commended in the holy Scriptures. For, the du- Dan. 3. 18.
ties of the first Table are alwaies to be preferred Alc. 4. 19.
before the duties of the second Table.

This subiection therefore that children owe
vnto their fathers, ought in very deed to be vn-
to them as a ladder, or staire, to leade them to
the reuerence and obedience of God, who is our Mat. 23. 9.
chiefe Father.

As children receiue of their parents three
things, to wit, *life, maintenance, and instruction*: so
for these three, they owe other three: namely,
for *life*, they owe *love*: for *maintenance*, they owe
obedience: for *instruction*, they owe *reuerence*.
For their life, they must seruently love their pa-
rents: for their maintenance, they must dutiful-
ly obey their parents, as masters: and for their
instruction, they must cheerfully reuerence their
parents, as their tutors.

And further, children must remember, that
the Lord hath giuen to them their parents, to
take of them their beginning of life, and that
they might nourish and bring them vp: and that
of rude and almost brutish things, they might
make them able to helpe and liue of themselves:
yea, and such mothers as are godly and vertu-
ous, do suffer and endure more paine and griefe
in the bearing, bringing vp, and nourishing of
their children, than the fathers doe.

So that greater are the pleasures and good
turnes

turnes that Christian parents doe for their children, greater is the cost and labour that they bestow on them, and greater is the care, griefe, and trouble, which they take for them, than any man how learned soeuer he be, is able to expresse. And therefore if there were no other reasons, or causes to moue children greatly to loue, to esteeme well, to obey, to be kind, faithfull, and dutifull, and to reuerence their parents, and that with such a reuerence as commeth from the heart: yet these were sufficient.

Maides and young women are to be put in minde, and alwayes to remember, that the best portion, the greatest inheritance, and the most precious iewell that they can bring with them on the marriage day, is shamefastnesse: the want whereof is most hurtfull in all women. And therefore they must carefully shun and auoid all idle and wanton talke, nice looks, dalliance, and light countenance, when they walke abroad or be in company. A man needeth many things, as wisdom, eloquence, knowledge of things, remembrance, skill in some trade or craft to liue by, iustice, courage, and other things, and qualities more, which were too long to rehearse: and though some of these be lacking, yet is he not to be misliked, so that he haue many of them. But in a maid, no man will looke for eloquence, great wit, ordering of the Commonwealth, prudence, &c.

Finally, no man will looke for any other thing

of Household government.

thing of a woman, but her honestie: the which onely if it be lacking, she is like a man that wanteth all that he should haue. For in a maid, her honestie and chastitie is in stead of all. She verily may truly be said to be an euill keeper, that cannot keepe one thing well, committed to her keeping, and put in trust to her, with much commendation of words: and especially which no man will take from her against her will, nor touch it, except she be willing her selfe. The which thing onely if a woman remember, it will cause her to take great heed vnto, and to be a more warie and carefull keeper of her honestie, which alone being lost, though all other things be neuer so well and safe, yet they perish together therewith, because she that hath once lost her honestie, should thinke there is nothing left.

Take from a maid or woman her beaurtie, take from her kindred, riches, comelinesse, eloquence, sharpnesse of wit, cunning in her craft, and giue her chastitie, and you haue giuen her all things. And on the other side, giue her all these things, & hurly call her whore, or naughty packe: with that one word you haue taken all from her, and left her bare and soule. How precious a iewell chastitie is, may easily be gathered from the example of Dinah the daughter of Leah; which she bare vnto Jacob, who when he heard that she was rauished and defiled by Shechem the sonne of Hamor the Hiuite,

Lord

When a woman
loseth her ho-
nestie, then hath
she lost her chief
treasure.

Gen. 34. 12.

*Children may
not marry
without the con-
sent and agree-
ment of their
parents: so that
an unlawfull
promise made
by the child, may
lawfully be
broken.*

Lord of that countrie, his mind was grievously wounded with this great shame and reproach. Children may not forget this duty; for hauing receiued their being from their parents, and being brought vp by them with great paines and much cost, they should not so much as giue an liking, much lesse speech of marriage, without the consent of parents, or of those which are set ouer them by their parents: the duty of thankfulness requiring it at their hands. And not onely in regard of thankfulness is this duty to be performed to their parents, but euen in regard of their owne inhabilitie, as being not experienced in such things, as their wits being not so ripe as their parents, they wanting wisdom and discretion to behaue themselves as they ought. For some children know not what is meet and conuenient for them, nor whether they be of meet age and condition to marrie. Which inhabilitie being in the sonnes, is much more in the daughters, as being the weaker by nature, and more vnable to provide for themselves; and therefore it is necessaric that they should not marrie without the consent and direction of their parents, but that they be at their bestowing: for, to doe otherwise is a sinne, euen that nature it selfe abhorreth, and all sound writers, old and new, doe vtterly disallow.

And forsomuch as marriage is the meanes the which God himselfe hath ordained, and sanctified for the propagation and increase of man-

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mankind, that being taken in hand in his feare, ^{It is a sweet}
a godly seed being multiplied and growen vp ^{wedding, when}
here on earth, the same may be blessed, to the ^{the father and}
constitution and making of a Church, the which ^{the mother bring}
may serue him in holinesse and righteousness: ^{a blessing to the}
when the same is taken in hand with the breach ^{feast, and a brauis}
of his commandement, so farre off is it that ^{union, which is}
any blessing is to be hoped for, that contrari- ^{caused the first}
wise, his hot indignation, wrath and heavy curse ^{day that it is}
hangerth ouer that house and family, where the ^{quit.}
parties which are the principall pillars and vp-
holders of the same, are linked and tied toge-
ther in such a band of wedlocke, whose links
and inclosings are not fastened and coupled to-
gether with the necessarie and lawfull assent and
liking of the parents, whose authoritie and con-
sent ought to beare the chiefest sway, and strike
likewise the greatest stroke, in this honourable
action.

And likewise, as where marriage is begun
and enterprised in the feare of God, according
to his word, there God is well pleased, there the
parties so matched, liue together in a ioyfull a-
greement, & linking the one to the other, there
God is honoured, and serued in sinceritie and
truth: there the children (when God giueth
them) with the rest of the family, are instructed
and brought vp in knowledge of religion, and
grounds of faith: so on the other side, the regard
of that which God especially commandeth, be-
ing shut out of our marriages, there must needs
ensue

ensue his dislike, and displeasure: there is a iarre
and discord: there Gods honour is neglected:
there household discipline and Christian instru-
ction of such as belong vnto our charge, goeth
utterly to wracke, and is nothing at all regard-
ed. And no maruell: for, if where God bles-
seth, all things goe well and doe prosper: then
consequently, where he curseth, there nothing
thriueeth, hath good successe, or goeth happily
forward. It may appeare by sundrie examples,
both before the Law. was giuen. and after, that
this is a duty required of children towards their
parents, namely, to haue their consent in con-
tracting of marriage: as these places doe plainely
shew: Gen. 21. 31. and 24. 3, &c. and 29. 19.
and 34. 4. Deut. 7. 3. Iudge 14. 1, &c. 1 Cor. 7.
36, 38. Whereby is manifestly proued, that
children ought not to match without the con-
sent of their parents:

- First, because it is against the law of Nature.
- Secondly, because the parents haue authority
ouer their children, more than they haue ouer
their seruants.
- Thirdly, because children are their fathers
goods and riches, and therefore they must not
bestow themselves in marriage, but must be be-
stowed of their parents.
- Fourthly, because parents haue authoritie o-
uer the vowes of their children. Num. 30. 4, 5, 6.
- Fifthly, if a mans daughter be enticed, yet her
father may refuse the contract, being not attaine-
able,

1 Sam. 18. 1.

Contrails void
without the con-
sent of parents.

able, or of any force, without his consent. Exod. 22. 16, 17.

Besides all this, what clearer prooffe can we haue than the first Commandement, in the which children are commanded to honour their fathers and mothers, with a blessing promised to those which performe the same? whereby we gather, by the nature of contraries, that there is a curse also belonging to all those children that shall dishonour them.

And in that God willeth that the parents by their children should be honoured, he meaneth that they should in all humility and modestie reuerence them, with all dutifull submission be obedient vnto them; and with all willingnesse shew themselves thankfull for their creation, education, sustentation, and all other benefits that (vnder God) they haue receiued from them; being ready by all the meanes they possibly may, to imitate and expresse towards them the nature of the *Storke*: whose property (as they write of them,) is to provide meat, and feed their dams, when through age they grow so old that they are not able to helpe themselves: that is to say, they must to their very utmost, seeke to make them recompence and requitall of some part of those vnrequitable paines, the which their louing parents haue taken with them, and make some amends for the vncouperuailable kindnesse that they haue shewed towards them.

But

But where they bestow themselves in marriage without the consent of their parents, there they do fault, and make a breach of dutie, in all these three respects: that is to say, they neither reuerence, obey, nor shew themselves thankfull vnto them.

For reuerence consisteth in this, that children carry towards their parents, a certaine honest and modest shamefastnesse, ioyned with a bashfull awfulnessse, and standing in feare of them: the which worketh in them a conceiuing of such opinion and estimation of them, as that they haue an especiall respect and regard of them, in doing or not doing of things, rather of a care to please them, than of a feare to offend them.

Obedience herein sheweth forth it selfe, in that willingly, without murmuring or grudging they be willing to be ordered, directed, guided, and ruled by their parents: being ready to doe all lawfull things, which they command them, and to reffraine from those things, which they forbid them.

Thankfulnessse, (besides that there are many other branches) is alwayes mindfull of benefites receiued, and therefore carryeth continually a vigilant and watchful eye towards the partie by whom it hath bene pleased, that no discourtesie in any case be offered, or any occasion be ministred, whereby he may conceiue vnkindnesse.

And

of Household government.

And by this familiar description of these three heads (wherein standeth chiefly the honour due vnto parents,) we may clearly see, that those children which in wedding carrie not for the consent of their fathers and mothers, do neither stand in awfull feare of them, as whom they would be loth to offend or displease, nor yet giue ouer themselues in all things to be gouerned and aduised by them: nor haue any regard that they bee not causers to make their friends and parents conceiue hardi and vnkindly of them, when as it is more than manifest, that in matters concerning their dutie towards their parents, no griefe cutteth nearer vnto the heart, than this, when their children tangle themselues contrary to their minde and liking.

And therefore such children as match in this sort, as it were in spite of the teeth of their fathers and mothers, are neither reuerent, obedient, nor thankfull vnto them, and so consequently, they doe not honour them: whereby they incurre and runne into the curse of God, which without true and vnfained repentance, must needs pull downe vpon the heads of themselves and their families, the fearefull plagues of God his most heauie and hot indignation against them, to their vtter subuersion, decay and ruine.

Let all dutifull and good nurtured children therefore, in the reuerence and feare of God,

A godly Forme

Children marriageable, are to pray vnto God to direct their parents in a godly choyce, and to incline their minds to accept of the same.

Gen. 9. 22.

*2 Sam. 15. 1,
16. 14.*

*Deut. 21. 18,
19, 20, 21.*

consider what honour and obedience they owe vnto their parents, and what power and authoritie he hath in his word sanctified vnto them ouer their children in the Lord; and in regard hercof, let them yeeld vnto them in this dutie, that their fathers hauing provided for them such as are not of a wicked life, nor deformed, nor euill-fauoured, nor of a contrary religion, they willingly submit themselues vnto their choyce, which if for the present, or vpon the so-daine they cannot yeeld vnto, let them by earnest calling vpon the name of God, not onely desire him to direct their parents in a godly and fit choyce, but also to subdue in them this corrupt affection, and to frame their wills to be plyable vnto their fathers, in such lawfull cases. For the Lord our God in his iustice doth iustly punish disobedient children, as may appeare by the example of *Ham*, the younger sonne of *Noah*; who derided his father, and was iustly punished for it.

Likewise *Abshalom* vsing wicked practises to get the kingdom from *Dauid* his father, for rebellion and disobedience, came to a most miserable end. Yea, and he hath in his law set dowe a most seuerer and sharpe punishment against disobedient children: *If any man haue a sonne that is stubburne & disobedient, which will not hearken vnto the voyce of his father, and the voyce of his mother and they haue chastened him, and he would not obey them: then shall his father and his mother* take

of Household government.

Take him and bring him out vnto the Elders of the Citie, & vnto the gates of the place where he dwelleth, and shall say vnto the Elders of his Citie; This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a riotour & a drunkard. Then all the men of the Citie shall stone him with stones vnto death: So thou shalt take away euill from among you, that all Israel may heare it and feare. For euen as a long and a prosperous life is promised vnto obedient childre: so on the other side, all disobedient, vnthankfull, and obstinate children; are assured of the punishment of infamie, ioyned with diuers and great calamities and torments. 1 Sam. 2. 22. 1 King. 1. 25, &c. Deut. 21. 18; &c. Prou. 20. 26. & 30. 17.

Exod. 21. 12.

Ephes. 6. 2.

Deut. 21. 15, &c.

Leuit. 26. 14,

&c.

And although that the temporall officers be negligent in punishing this disobedience, yet shall they not escape unpunished: for the vengeance of God shall accompanie them, vntill they be vnterly destroyed: For there is nothing more vnatural than to see children dishonour and disobey their parents; and inferiours their superiours. Such may aptly be compared to the Viper, that gnaweth out the beilie of her dam, and seeketh her owne life with her dams death.

So contrariwise, the word of God doth highly commend *Ioseph* for his great loue, beneficence, and obedience extended towards his father *Iacob*, and his brethren: in that he both helped and liberally nourished them, and prayed

Gen 46. 29, &c.

and 48. 11, 12.

A godly Forme

Luke 2.51.

for them. Our Sauour Christ was also obedient to his parents, euen vntill death. So that the Lord (no doubt) will blesse obedient children, with many happy dayes and yeares, to his glory and their soules comfort.

Deut. 5.16.

Exod. 20.12.

Ephes. 6.2.

And to the end to inuite and stirre vp children to honour their parents, as before is shewed, the Lord addeth this promise, *That thy dayes may be long in the land which the Lord thy God giveth thee*: And S. Paul doth note, that it is the first Commandement with promise. For albeit there be a promise added to the second, and others of the first Table, yet this fifth Commandement is the first of righteousnesse; and none in the second Table, besides it, hath any promise annexed thereunto.

For herein hath God declared how highly he commendeth the obedience and honour that children yeeld to their parents. But the Lord spake to the Israelites properly of the land that he had promised them for an inheritance, which should be vnto them as a testimonie and seale of his goodnesse and loue towards them. It is therefore, as if he should haue said: To the end, that liuing vpon the earth, thou mayest long enjoy the earnest pennie of my goodnesse and grace towards thee. But now seeing the whole earth is blessed to the faithfull, the promise of long life vpon the earth, is vnto vs a blessing of God.

First, because we cannot liue long without
parti-

of Household government.

participating of many & great benefits of God,
even in respect of the preservation of this pre-
sent life.

Secondly, because the faithfull may the lon-
ger imploy themselves to serue & glorifie God.

In consideration whereof, we see what the
Church in old time said: *The dead praise not the Lord, neither any that go downe into the place of silence: but we will praise the Lord from henceforth, and for ever.* The same doth *Hezekiah King of Iudah* also note in his Canticle: *The living, the Lord, he shall confesse thee, as I doe this day: the children to the children shall declare thy truth.*

In as much therefore, as long life is promised
as a blessing; God doth continue it to obedient
children, so long as it is a blessing vnto them.
And hereupon doth *S. Paul* ioyn together
these two sentences: *That it may goe well with thee, and that thou mayest liue long vpon the earth.*
As also when God taketh away such obedient
children before they be old; yea, before they
come vnto mans estate: whether it be, lest ma-
lice should corrupt their hearts, or to preuent
some greater calamities, wherein they might
(peradventure) be entangled, or vpon what-
euer other considerations, to receiue them into
a better life, he doth faithfullly performe his pro-
mise vnto such children, because he dealeth
better than promise with them.

But as contrariwise, this promise threatneth
such children as will not honour their parents,

A godly Forme

with short life : so doth experience declare, that many such children are of short and wretched life. But if contrariwise, such disobedient children doe change to liue long, so farre is long life from being vnto them a blessing, that on the contrarie, it is an enforcement and increase of woe, because they inlarge their iust condemnation : so as they had beene better to haue died in their youth. But howsoeuer it be, God so disposeth thereof, that by the effects we may perceiue, that they which honour their parents are blessed, and the others are accursed, Eccles. 3. 2 &c.

And although some parents doe not performe those duties towards their children inioyned them from the Lord ; yet such children as liue wickedly, must know, that they are not exempt and free from blame, and guiltinesse before God.

For although they can say (as the children in *Ezekiels* time said,) *The fathers haue eaten sour grapes, and the childrens teeth are set on edge;* we say, that although the occasion be offered of such vngodly and wicked parents, yet the cause of destruction is still in the children themselves. And besides that, it is sure, that the soules that haue sinned shall die the death.

Seeing there be some young men and maides who notwithstanding the great prophaneitie of the most, the manifold corruptions offered abroad, the vngodly examples abounding
home

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home, are so mightily preserved by the seed of grace, that they escape safely in an holy course of life, lamenting when they see the least occasion of euill, reioycing at the least occasion of good things: the rest, who please themselves, and hope to shelter their sinnes vader their parents defaults, are plainly left without excuse, and are iustly guilty of the bloud of their owne soules.

Labour therefore, ye young men and maidens, to wipe away the teares of grieve from your fathers eyes, and stay the mournfull and sorrowfull spirits of your tender mothers; and consider in your selues, if ye haue any nature in you, and haue not buried the vse of common reason, what a shame it is to be a shame vnto your fathers, to whom ye ought to be a glory: thinke ye wanton wits, that haue not cast off all naturall affections, what a contempt it is, to be a contempt vnto your mothers, to whom you haue offered, as it were, a despitefull violence; in that ye are a corrosiue to their grieve, when as ye should haue beene a crowne to their comforts.

Learne therefore ye children, that it is one speciall propertie of a liberall and ingenious nature, to be carefull to liue, that in time ye may be a glory to your fathers, and a ioy to your mothers: which the Lord for his Christsake grant.

These precepts and admonitions before said, are as a summary of the duties of children to
Z 4 their



*What duties Masters and Mistresses
owe to their seruants.*



His duty teacheth them, that they are become in stead of parents vnto their seruants, which dutie consisteth in foure points:

1. First, that they refraine and keepe their seruants from idlenesse.

2. Secondly, that by diligent instruction and good example, they bring vp their seruants and households, in honestie and comely manners, and in all vertue.

3. Thirdly, that they ought to instruct their apprentices and seruants in the knowledge of their occupations and trades, euen as parents would teach their owne children, without all guile, fraud, delaying, or concealing:

4. Lastly, when correction is necessary, that then they giue it them with such discretion, pittie, and desire of their amendment, as louing parents vse to deale with their deare children; remembering alwayes that they haue a matter in
heaven,

The household is called Pater Familia, that is, a father of a familie, because he should haue a fatherly care ouer his seruants, as if they were his children.

Masters and Dames ought moderately to vse their autoritie ouer their seruants.

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heauen, before whom they must make an account for their doings. These foure points are in effect spoken of before in the dutie of parents.

Forasmuch as masters and householders are to their seruants and apprentices in place of fathers, they are hereby admonished, that they ought not to with-hold and keepe backe their due wages, to exact of them, to oppresse them, or to reward their well-doing and good deseruing slenderly: but to be carefull of their seruants good estate as of their owne, not onely in providing for them wholesome meat, drink, and lodging, and otherwise to helpe them, comfort them, and releue and cherish them, as well in sicknesse as in health, liberally to reward their good deseruings, as farre as Christianity, liberality, and equality shall binde them: but also that they be carefull that they liue honestly, virtuously, and Christianly.

And further, they may not grieue their seruants with too much labour, but alwayes remember that they are not beasts, but men: so that they ought quietly to gouerne them, and also quietly to chide them, when they shall neglect their duty, lest they be prouoked with their hard words: remembring that they also haue a Lord and master in heauen, with whom there is no respect of persons, Ephes. 6. 9. And let them bountifullly reward the iust and faithfull labour of their seruants, and pay their couenants in a fit and conuenient time, lest being compelled by necessitie

James 4. 4.

Coloss 4. 1.

Ioh. 13. 13, 14, 15.

Deut. 24. 14, 15.

Mat. 8. 5. 6.

Lk 7. 2.

God made euery weeke one day of rest, wherein seruants should be as free as their masters G n. 2. 2

As the laborer which worke is but one day is worthy his hire, euen so, much more: the seruant that laboureth euery day.

Luke 10. 7.

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necessitie they should steale.

Masters ought not (as tyrants) to vse their seruants as their horses and asses: but to deale with them louingly and Christianly, because they are all members of one body, whereof Christ Iesus is the head.

There be some masters that vse their seruants and apprentices more like beasts than like men and their owne members; for which their so doing, let them assure themselves they must yeeld to God their master a straight account.

Oh that Christian Masters and Mistresses would learne, and so practise the example of *Jobs* good and vpright dealing with his seruants, which was farre from rigour. For he saith, *If I to his beast, and did contemne the iudgements of my seruant, and of my maid, when they did contend with me, (that is, when they thought themselves euill intreated by me,) what then shall I do, when God standeth vp? (If I had oppressed others, how should I haue escaped Gods iudgement?) And when he shall visit me, what shall I answer? He that hath made me in the wombe, hath he not made him? (which moued him to shew pittie and fauour vnto his seruants, because they were Gods creatures as he was:) Hath not he alone fashioned vs in the wombe?*

Hereby then may those masters and dames see their wickednesse, who will not heare their seruants speake, but vpon a simple surmise and brain-sicknesse, doe euill intreat them by cruell

*As David did
in his book that he
should not kill
Abigail, so God
hath bound ma-
sters that they
should not op-
presse their ser-
uants,
2 Sam. 18. 5.
Job. 31. 13, 14,
15.*

*For a good man
(saith Salomon
Prov. 12. 10)
will be merciful
to his beast, and
therefore he
ought to be mor
mercifull to his
seruants being
his bretheren.*

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cruell stripes, when in truth there is no iust cause.

*Reading words
and vnrasonable
seruence, do h
much more hurt
to seruants than
good.*

Phil. 16. 17.

Masters and Mistresses ought therefore to vse their seruants and apprentices, with mildnesse & equitie, as euery one shall deserue; for they must remember that they haue all one God to honor and worship, one Prince to serue, one law to keepe, one land to inhabit, and one death to teare: and therefore they must speake vnto them as vnto brethren and sisters, and deale with them as with Christians. And let them alwaies remember this, namely, that God will neuer deale mercifully with them, if they make no greater account that their seruants doe serue him more carefully than themselues, and sanctifie the Sabbaths.

Exod. 10. 10.

Deut. 5. 14.

And therefore that master is not worthy to be serued, which cannot afford that his seruants should serue God as well as himselfe. He must giue vnto God that which is Gods, and then he may the better take that which is his owne: for *he that careth not for his familie (saith Paul) is worse than an infidell*: because infidels care for their families.

1 Tim. 5. 8.

As it is the office of a good householder to carry the burthen of care, trauell, and labour: so it is the duty of a wife, to be faithfull in keeping and well ordering of his goods and house, & to see his, her owne, and their childrens best apparell brusht, and handsomely laid vp, to be patient and carefull to see her husband doe well,

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well, and both their duties is, effectually to giue good examples, to be diligent to entertaine peace amongst their familie, and to see all things neat and handsome, and to keepe due order and measure.

For as the Sunne in the firmament giueth light to all the regions round about him, and by his bright appearing expelleth the darknesse, comforteth and cheareth the world: euen so likewise should householders labour to banish sinne and corrupt religion out of their dwellings, and to be a lanterne of godly life, to comfort and shine to their whole family, that so they may direct their liues after their good examples. Phil. 2. 15. Math. 5. 19. A master ought so to behaue himselfe with his seruants, that he be not too familiar with them, which many times breedeth contempt, but he is to admonish them often, and yet he must not discourage them from well doing, nor be too seuer, nor too partiall, but must moderate all by discretion.

Seruants do rather imitate the works they see their masters do, than the words which they heare them speake.

For like as the Centurion, who had many seruants vnder his authoritie, had them all at his becke and commandement, most ready to obey him in any thing that he set them about, and this good order and submission he had brought them vnto, by the reason that his said seruants were deare vnto him: that is, he made speciall reckoning of them, and was as a father vnto them: so likewise all masters are in conscience bound to esteeme and account well of their seruants,

Luke 7. 8.

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Ephes. 6 9.

uants, and to vse their authoritie that they haue ouer them, mildly and Christianly; and then if their seruants doe perceiue that they are deare vnto their masters, so may the masters in time worke them like wax vnto their owne minder: except they be such as haue sold themselves to worke wickednesse.

It is very conuenient that a master of a family should so dispose and order his affaires and businesse, that he depart and absent himselfe from home as little as may be: for it is an old saying and a true: The eye of the master doth make the horse fat, and the ground fertile: for all things are well and fitly done when the master is present.

Such house-keepers as haue much, and yet spend little, are called niggards: and they that haue little, & yet spend much, are holden fooles, spend-thrifts, and prodigall wastlers: and therefore they ought to liue in such sort, that they be not noted either misers for their keeping, or prodigall for their spending.

The couerous miserable niggard passeth great toyle and trauell in gathering of riches, danger in keeping them, law in defending them, and torment in departing from them: but a wise man is not carefull so much for riches, and how to liue long, as to liue well, and dye well.

Some householders are so pinching and sparing, both towards themselves and their neighbours, that although they haue much wealth,
yet

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yet they cannot find in their hearts to take part in any frugall and good measure of those transitory blessings which God in mercie hath giuen them: but feed grossly and very niggardly, and cloath themselves very meanelly, keeping a beggarly house; so that (as the common Prouerb is,) a man may as soone breake his necke as his fast with them. So that the state of such a worldling and couetous rich man is most miserable; vpon whom God hath bountifully bestowed great wealth, and yet he hath not the grace to vse his riches well, either to his owne comfort or the good of his neighbour; but heapeth vp riches (as the *Psalmist* saith) and cannot tell who shall gather them. *The couetous man in gaining riches, loseth himselfe.* *Psal. 39. 6.*

This sheweth, that it is the plague of God that befalleth vpon such a miserable couetous worldling, when he hath pleantie of all things, and yet wanteth a liberall heart, to imploy and vse them rightly.

And therefore the holy Ghost, in the booke of the Preacher, is not content once or twice to finde fault, and to checke this as a great vanity and abuse; but to speake of it fise sundry times. In one place he saith; *There is an euill (which I saw vnder the Sunne,) and it is much among men: A man to whom God hath giuen riches, and treasure, and honour, and he wanteth nothing for his soule, of all that it desireth: but God giueth him no power to eat thereof: but a strange man shall eat it up: This is vanitie, and this is an euill sicknesse.* Eccles.

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Eccles. 2. 24. and 3. 12, 13, 22. and 5. 17. and 6. 1, 2. and 8. 15.

*That which shoul
canst do conue-
niently thyselfe,
commit it not to
another.*

Such masters and mistresses as would haue their necessary affaires and businesses dispatched well, (and in due time) may not alwayes trust to the doing thereof by their seruants: but they must either see it done, or rather dispatch it themselves, if it be such a thing and businesse as they can and may well doe. For such a lowliness is alwayes ioyned with the feare of God, that they that are humbled with religion, (though honourable and worshipfull in calling) doe not thinke themselves too good to doe any good thing.

*Masters ought
to make good
choyce of their
seruants.*

This vndoubtedly is a thing greatly to be wished for: namely, that all Christians, masters, and householders, when they goe about to hire any seruants, would be no lesse carefull and inquisitiue of their honestie, godly conuersation, and how they haue profited in the knowledge of God his religion, than they be to inquire and know what they can doe, and what skill and cunning they haue in that Art or Science which they professe, or else, what qualities they haue: and so doing, no doubt they being carefull to hire religious and godly seruants to doe their worke and businesses, that which such seruants shall take in hand, the Lord will much better prosper, & giue good successe vnto, than otherwise if they shall hire and entertaine irreligious and prophane seruants: as may plainly ap-
peare

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peare by the examples of *Iacob* and *Ioseph*, two religious and faithfull servants, whose masters and their substance were blessed, increased, and multiplied for their sakes.

Gen. 30. 26, 27, 28. c. and 29. 2, 3, 4, 5, 6. 33. 23. Esay 6. 6.

As house-holders ought to have care over the bodies of their servants: so much more over their soules. One compareth the master of the house to the *Seraphim*, which came and kindled the Prophets zeale; so he should goe from wife to servants, and from servants to children, and kindle them in zeale of God, longing to teach and yetter knowledge, as a nurse to empty her breasts.

It is a rare thing for a master to bring his servant to be godly, who is not godly himselfe.

It is lamentable to thinke, how carelesse all masters (for the most part) are on this behalfe: not onely such as are prophane and ignorant themselves, but also some that would be counted great professors, and would seeme to have great knowledge; yea, (and with grieve may it be spoken) some Preachers also, who hauing had servants dwelling with them, 3. or 4. yeares, or more, as they were ignorant in the grounds and principles of Christian religion when they came first into their seruice, so they went from them as ignorant therein as they came; and all for want of catechising: being a principall duty, which not onely Ministers, but also all Christian masters in conscience are bound to performe to their families. But of this matter I haue sufficiently intreated in my last Edition, of the *use and necessitie of catechising*: and therefore I will of

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Reuel. 5. 10.

Act. 16. 31, 32.

and 18. 8.

1 Cor. 1. 16.

purpose here omit to speake of it. Another saith, that a master in his familie hath all the offices of Christ; for he must rule, and teach, and pray: rule like a king, and teach like a Prophet, and pray like a Priest. To shew how a godly man should behaue himselfe in his household, when the holy Ghost speaketh of the conuersion of any house-keeper, commonly he saith: *That the man beleened and all his household.* As *Peter*, being conuerted, must conuert his brethren; so the master being a protestant and a good Christian, must endeavour by all good meanes, that his seruants may be such.

Gen. 18. 17, 18.

Elik. 11. 16.

Gen. 29.

Isaiah 24. 15.

For therefore God said, that he would not hide his counsell from *Abraham*, because he would teach his familie. And surely all duty of seruants which is not done of conscience, is but eye seruice, and faileth at most need; as *Ziba* betrayed his master when he should haue defended him. Therefore before *Onesimus* was conuerted, *Paul* said, he was an vnprofitable seruant, but when he was conuerted, he called him more than a seruant: because such a seruant is better than many seruants. Though *Laban* was wicked himselfe, yet he reioyced that *Iacob* his seruant was godly, because God blessed him the better for him. *Ioshuah* saith, *I and my household will serue the Lord*: Shewing that masters should receiue none into their houses, but whom they can gouerne as *Ioshua* did: and if any such haue crept into their doores, they must put

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put him forth againe: for *Dauid* saith, *I will not suffer a lyar to stay within my house.* He saith, not a swearer, nor a theefe; but a lyar: as if he should say, I will rid him out of doores before he be a swearer and a theefe; for a lyar will grow to a swearer and a theefe, as a dicer groweth to a begger in a night. Therefore it is noted of *Cornelius*, that he himselfe feared God with all his household. *Act. 10. 2.*

These examples be written for house-holders, as others are for Magistrates and Ministers, and souldiers, that no calling might seeke further than the Scriptures for instruction. Wherefore as you are masters now, and they your seruants, instruct them, and teach them, as if you would shew what masters your seruants should be hereafter. *They must keepe no idle, prophane, superstitious, nor disorderd seruants in their house.*

Next vnto seruants labours and instruction, must be considered their corrections. As *Paul* saith, *Fathers, prouoke not your children to wrath:* *Eph. 6. 4.* so we may say, Masters, and mistresses, prouoke not your seruants to wrath: that is, vse such reproofes, and such corrections, that you doe not prouoke them; but inoue them; that you doe not exasperate them, but win them; for reuiling and reprechfull words, and immoderate fierceneesse, doth much more hurt than good. And therefore the Law of God did charge the Magistrate that he should not cause aboue forty stripes to be inflicted vpon any offender, lest he should seeme despised in his eyes: much lesse than may a ma-

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fter exceed that number to his seruant.

For while a child, or scholler, or seruant, doth thinke that he is reprov'd for loue, or beaten with reason, it makes him thinke of his fault, and is ashamed: but when he seeth that he is rebuked with curses, and beaten with staues, as though he were hated like a dogge, his heart is hardned against the man that correcteth him, and the fault for the which he is corrected; and after he becommeth desperate like an horse, which turneth vpon the striker: and therefore let masters know, that God euen then chides them, whensoever they fight or chide in such rage. For though there be a fault, yet something must be dissembled and winked at, and some things must be forgiven, and some punished with a looke: for he which takes the forfeit of euery offence, shall neuer be in any rest, but vex himselfe more than his seruant.

*Masters ought to
haue a tender
care of their ser-
uants in their
sicknesse.*

But aboue all, we thinke that the charitie and tender affection of masters, and loue of seruants to their fellowes in their sicknesse, is especially to be vsed and shewed: at which time, the sicke are to be seuerally lodged from the whole, and to be cherished and nourished with more choise and daintie meat.

For the performance and care of this dutie, the *Cenition* is commended in the Gospell, which dutie very vnchristianly is neglected of many masters.

The master of the house, should not dis-
daine,

*Mat. 8. 9. 6.
Iak. 7. 3.*

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daine, or shew himselfe so scornfull or vnkinde, as not to visit his sicke seruants. For if brutt beasts reioyce to see their masters cherish and feed them, as wee may daily see in dogges, &c. how much more may we belecue that men and reasonable creatures, are much delighted and comforted therewith? Whereupon it comes to passe, that good and faithfull seruants, liking and affecting their masters, vnderstand them at a becke, and obey them at a winke of the eye, or bent of the brow, not as a wauer-spaniel, but as the hand is stirred to obey the minde, so prompt and ready is the dutifull seruant to obey his louing and kinde master.

For as the hand is said to be the instrument of instruments: being it (indeed) that serues to feed, apparell, and keepe cleane the rest of the limmes and parts of the bodie, which are also called instruments: so is the seruant said to be an instrument of instruments, because he keepeth all the instruments of household occupied: not onely to liue, but to liue well; wherein he differeth from all other instruments. For where they are things without soule, he is diuinely enriched with a soule: and herein he differeth from the hand, for that the hand is fastened and vnitied to the bodie, but he is separate and disioyned from his master: and he is also different from Artificers: for Artificers are instruments of those things which properly they call workmanship: but the seruant is an instrument of the

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action, which also is distinguished from work-
manship. So that the seruant if you will right-
ly vnderstand him, is a liuely and seuerall in-
strument of action.

*The miſtreſſe be-
haviour with
ſeruants.*

It is very meet and conuenient, that the mi-
ſtreſſe or dame, doe not make her ſelfe too fa-
miliar with her ſeruants, or houſhold-folkes,
leſt they ſhould be too bold, to talke, to ieſt,
or vnreuerently and vnmanerlie to behaue
themſelues towards her: and ſo modeſtly and
wiſely to beare her ſelfe among her ſeruants,
that they may feare, reuerence, and ſo ſtand in
awe of her, as the miſtreſſe and mother of the
houſe.

*The maſter muſt
correct his ſer-
uants, and the
miſtris her
maids.*

And as it is not comely or beſeeming, that the
wiſe ſhould take vpon her to rule and correct
the men-ſeruants; ſo likewiſe, it is not comely
or meet, that the husband ſhould meddle with
the puniſhing or chaſtiſing of the maid-ſer-
uants: ſo that it is moſt meet and acceptable
to the offender, that the maſter ſhould correct
the men, and the miſtris her maids: for a mans
nature ſcorneth and diſdaineth to be beaten of
a woman, and a maids nature is corrupted with
the ſtripes of a man.

Therefore we reade, that *Abraham* would not
meddle with his maid, but committed her to
his wife, and ſaid, *Doe wiſh her as it pleaſeth thee.*
As if he ſhould ſay, It belongeth not to me, but
to thee. And theſe are the duties which maſters
muſt performe in their life time. All which
muſt

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must be shut vp with setting order for all things at their death, with especiall exhortations and prayers for religion, for vprightnesse in their callings, for peace and order after them, according to the example of *Hezekiah*, *Dauid*, of *Iacob*, and of *Ioseph*: *Esay* 38.1. and *Gen.* 47. 29, 30. and 40. 29. So that it is the dutie of Christian masters to haue a care, not onely that their families be well and Christianly gouerned while they liue: but also that after their death, loue, peace, quietnesse and good order may be continued in their posteritie.

The



*The seruants dutie towards
their Masters.*



HIS dutie consisteth in three points:

1. First, that seruants and apprentices do from their hearts, cheerefully, and willingly, performe the labours and workes that their masters, mistresses, or dames, shall command them.

2. Secondly, that they be faithfull in things committed to them by their masters, mistresses or dames, that so they may keepe their goods.

3. Thirdly, that they be carefull to obserue vprightnesse of manners, that the wife, sonnes and daughters, or other fellow seruants be not corrupted by their bad counsels, or lewd behaviour.

Eph. 3. 5, 6, 7, 8.

Col. 3. 23, 24.

2. Tim. 2. 9, 10.

1. Pet. 2. 18, 19.

2. Cor. 1.

These points are plainly proued by these places of Scripture quoted in the margine: whereby seruants are straightly charged, recurrently and faithfully to obey their bodily masters, mistresses, and dames, in all things which may be done without offence to God. And this obedience

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obedience and seruice must be done with feare 1 Tim 6.1, 2.
and trembling, in singleness of heart, as vnto Luk. 17. 7, 8, 9.
Christ, they being moued with a reuerence to
Godward, as though they serued God himselfe,
and that as well in the absence of their masters,
mistresses or dames, as in their presence : not
constrainedly, as it were forced or compelled
thereto, but heartily and with good will, as
they that serue the Lord, and not men : not on-
ly in respect of the earthly reward, but because
they know, and are assured, that of the Lord
they shall receiue the reward of inheritance,
in as much as they serue the Lord Christ. So
that hereby all godly seruants, may in few
words learne what dutie they owe to their ma-
sters, mistresses, and dames : namely, to loue
them, and to be affectioned towards them, as a 1 King. 5. 13.
dutifull childe is to his father : to be reuerent The property of
and lowly to them in their words and gestures, a good seruant.
to suffer and forbear them : to obey with
ready and willing mindes all their lawfull and
reasonable commandements : to feare them,
and to be loth to displease them : to be faith-
full and trusty to them and theirs : in deeds
and promises, to be diligent and seruiceable :
to speake chcerefully : to answer discreetly :
not ouer boldly to dallie with their masters
wife, daughters, or maidens : to be loyall and
dutifull to their masters, mistresses and dames : Gen. 29. 12, 19.
as *Iacob* was towards *Laban*, and *Iosiph* to- 10. & 39. 5, &c.
wards *Poriphar*. And they must carefully
endeuour

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endeavour to do and procure, to the yttermost of their abilitie, that which may be to their masters, mistresses, and dames honestie, credit and profit, and that as well when they are absent and out of sight, as when they be present and looke on. This is a qualitie and propertie belonging to euery good seruant, both men and maids: to wit, that whatsoeuer goods or necessities of their masters, mistresses, or dames, they shall haue charge of, as committed to their trust and keeping; they carefully see such things so well and orderly placed, and laid vp, that if there shall be at any time any iust occasion to vse any necessary in their custodie: yea, if it be in the night season, and that without a light, they then not onely can say, in such a place it lieth, but also, if they be required, they can presently fetch the same.

Seruants must take heed that they doe not wittingly and willingly anger or displease their masters, mistresses, or dames, which if they doe, then they ought incontinent and forthwith to reconcile themselues vnto them, and to aske them forgiuenesse. They must also forbear them, and suffer their angrie and hastie words, and in no wise answer againe spitefully or scornefully, neither yet vpon any such occasion run away. For the Angel taught and willed *Hagar* the seruant of *Sarah*, when she fled from her mistresse, that she should returne and humble her selfe vnder the hands of her mistresse.

Gen. 16. 7, 8, 9.

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So did S. Paul make agreement betwixt *Onesimus* a vagabond and theeuishe seruant, and sent him againe to his master *Philemon*, from whom he was fled away: and it is probable that he admonished *Onesimus* to submit himselfe to his master. Philem. 6.

Servants & apprentices therefore according to the rule of Gods word, must patiently beare, and forbear their masters, mistresses, and dames, & doe whatsoeuer lawfull thing they shall command them, not being against a good conscience. And therefore they must remember, how farre forth they are bound to obey their masters, that is, *Vsque ad aras*: so farre as Christian religion suffereth, and so far forth as they may do it with an vpright conscience: for otherwise, if their masters shall command them to do any thing that is vnhoneest, vnlawful, wicked, vniust, or vngodly, then they must in no wise obey it, 1 Sam. 20. 28, &c. and 22. 17. Dan. 3. 18. Act. 4. 19. and 5. 29. How far forth
servants ought to
obey their ma-
sters.

The conditions of a good maid-seruant are, that she be carefull, faithfull, patient, neat, and pleasing, that she be cleanly, quicke, and handsome, and of few words, honest in her word, deed, and attire: diligent in an household, and haue skill in washing, baking, brewing, sowing, and spinning, but chiefly in holding her peace.

Servants must lay apart all euill conditions, as pride, vnfaithfulnesse, brawling, murmuring, lying,

A goodly Perme

lying, swearing, and filthie communication, picking, stealing, and tales telling.

Mat. 8. 9.

If seruants would carefully marke and learne, and so diligently practise these three short lessons following: so doing (no doubt) they might both procure and purchase much quietnesse to themselves, and also winne and get the great good will and liking of their masters, mistresses, and dames thereby: First, that they would cheerfully goe when they are bidden. Secondly, that they would come willingly and readily when they be called. And lastly, that they would remember to shut and sparre the doores after them. The neglect and omitting of this last dutie, may haply be thought no great matter: but if such as be housekeepers will carefully observe it, they shall finde, that they sustaine both losse and hinderance by it.

And among seruants, to helpe and ease one another is needfull.

And because it sometime hapneth, that one seruant is too much charged with labour and worke, and another of his fellowes hath more ease than worke, one therefore should helpe another, as we see by vse in our owne bodies, when one leg is weary, we can rest it on the other, or when the right hand is overlaboured, we can ease it with the left: and when encounter of loue and courtesie intreats and perswades not this fauour and kindnesse amongst them, then should the master himselfe command the negligent and loytering seruant, to helpe and ease the weary, and him that is well employed

of Household government.

employed and over-charged.

Again, seruants are to be admonished and put in mind, that they do not (as some do with-
out all conscience) make spoile and hauock of their masters goods, wittingly, and willingly: neither yet that they suffer any of those things that they are put in trust with, through their heedlesnesse and retchlesnesse, to be marred and lost: but specially that they doe not make spoile and waste of such broken meat as remaineth after their meales, or at other times: which doing, is not onely an hinderance to their masters profit, but also a great offence to God, who commandeth that such broken meat as remaineth, be gathered vp and saued, that so nothing be lost. Ioh. 6. 12. Therefore to conclude, let seruants & apprentices, both men and maids, assure themselves, that as they deale and behaue themselves to their masters, mistresses or dames, and their goods, whilest they are seruants, so likewise the Lord in iustice will cause their seruants to deale and behaue themselves to them when they shall come to be masters or dames themselves, so punishing sinne with sinne.

Mat. 7. 2.

And as religious and godly masters be very warie and circumspect, when they hire and entertaine any seruants into their seruice, that they be such as be godly, honest and religious, or at least such as will be tractable and obedient to such good order and godly gouernment, as is, or shal be vsed and exercised daily in their

A godly Forme, &c.

their houses, but contrariwise, such masters as be prophane and irreligious, haue no care or regard whom they hire or receiue into their houses, so they will fit and serue their turne for gaine and profit: though they be neuer so lewd, vicious, or vngodly in word or deed: so likewise, such as are Christian and religious seruants, ought also to be very warie and carefull, that they doe not place themselues with any such masters as are prophane and wicked, or in such townes and parishes where there wants good meanes, and exercises both of preaching and catechising, whereby they may daily profit and go forward in that good course which they haue begun: whereas on the other side, such seruants as are without God, irreligious and ignorant of the meanes of their saluation, care not where, or with whom they dwell: nay, they will not with their good wils, come to dwell either in that towne, or with those masters, where they shall be restrained and kept from swearing, drinking, carding, tabling, prophaning of the Lords day, and other such wickednesse: who in thus doing, doe flie from God, and seeke and follow after their owne destruction.

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